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From the Presbyterian.

Controversy.---No. XXII.

IS THE PROTESTANT RELIGION THE RELIGION OF CHRIST?

Philadelphia, June 27th, 1833.

To the Rev. John Hughes.

Sir,—The great question now before us, is this: *Is the Protestant religion the religion of Christ?* The order of debate as agreed on between us, entitles me to introduce this topic. Hence you have called on me for a definition of "the Protestant religion," and pledged yourself to respect it. The terms of the question make it general—not *Presbyterian*, but *Protestant;* they also refer us to a *fact* out of which the name grew, viz. that a *protest* had been entered: and they point us *to the church and system against which we protest.* The very first step, therefore in the order of discussion, is, to show *against what* we protest. *After* this, or if you please in *contrast* with it, it will be proper to examine *that which* the Protestants propose, as true and good, *in opposition* to the errors and evils of the church of Rome. I have on this plan given you a definition of the Protestant religion. It is a *positive* definition, viz. a religion *exclusively derived from and consistent with the Holy Scriptures, as the only infallible rule of faith and practice*—and I referred for illustration of it to the *earliest creed* and the *earliest Christian writers*, as well as to those who have been emphatically called *The Reformers* of the 16th century. It is also *negative*, in contradistinction from the Roman Catholic religion as to doctrine, morality, government, discipline and worship, and *as protesting* against the errors and corruptions of the church of Rome. If I am then to show *why* I protest, I must exhibit *what* I protest against; else the *correlative* term *Protestant*, has no meaning. And if, as you say, I am the original *assailant*, why do you tell me that mine "*is the business of defence?*" And if, of two leading questions, (viz. "The rule of faith," and this) the first is given to you, and the last to me, shall I be required to *defend* under the *first*, and also under the *last?* Are you then *afraid* to follow me in the steps of my discussion, while I compare our respective religions with each other, and with the religion of Christ? If so, you concede the weakness of your case. If not, then follow me.

I have already proved (in my letters Nos. 18, and 20) on the authority of Roman Catholic writers, and Roman Catholic councils, that a Reformation was necessary—and that it *was an article of faith* that a Reformation was necessary—not only in the days of Luther, but for ages before: that a Reformation was needed, in the *head and in the members:* that the name of Christ had been forgotten by the nations, and even by the clergy; that Rome herself, the avowed mother and mistress of churches, was the very place where Christ's religion was scandalized and his worship corrupted; that simony and sacrilege with nuns, clerical debauchery, "a world of superstitions" and the most shocking corruptions abounded and reigned in the church; and in a word, that an ignorant and corrupt priesthood were bringing *ruin* on the church. Pope Adrian the 6th said, "the whole world groaned after a reformation:" the Suffragan Bishop of Saltsburgh (onus ecclesiæ) declared "it is vehemently to be presumed and cautiously to be feared, that the ruin of the Latin (Roman) Church, as to the ecclesiastical dignity, is near;" and the 2d Pisan council (sess. 3d apud Richerium b. 4. pt. 1st) decreed "that the universal Church needed reformation in *faith* and *manners*, in the *head* and *members*."

And yet it has also been proved that the Church of Rome *would* not be reformed; that it *was not* reformed; and that on the ground of its pretended infallibility, it never *could* be reformed. Such confessedly was the deplorable condition of the Church of Rome when "the Reformation" began, and its authors received the name of *Protestants*. Treading in their footsteps, WE PROTEST against her corruption of the religion of Christ.

1. She has corrupted this religion at the fountain-head, by making another Bible, adding to it "the Apocryphal Books," which I have already proved were rejected for many centuries by the Christian church, which contain fables, lies, false doctrines, and contradictions; and in which alone are found some of those very *errors* that are held by the church of Rome. She has also given to corrupt and unwritten traditions the same authority with God's own word; and thus at her will brought from this *forge* any doctrine that the times and ends called for. From these topics, while on the *rule of faith*, you uniformly shrunk, thus confessing that they could not be defended.

2. *The Supremacy of the Pope*, is a radical error in the church of Rome; is a wicked and anti-christian usurpation, which by a lawless monarchy oppresses men, and rebels against God.

In the famous creed of Pius IV., which every Roman Catholic is bound without qualification, to believe, is this oath, "I promise and swear true obedience to the Roman Bishop; the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ." Boniface VIII. in a decree extant in the canon-law, pronounces it "necessary to salvation for every human being to be subject to the Roman Pontiff." Bellarmine says, (chap. 17. b. 2.) "All the names, which in Scripture are applied to *Christ*, proving him to be *above* the church, are in *like* manner applied to the *Pope*." Is not this profane? The Pope is also styled "Head of the church:"—"Lord of lords," "Father of fathers"—"our Lord God the Pope," and the like. As the *vicar* of Christ, the Pope is blasphemously set up to *take his place on earth.* Thus he is the *Prophet, Priest, and King*, of *the church on earth.* He is a *Prophet*; for no Council is valid, unless *called* and *approved* by him; and from this infallible source we are to learn, (1.) What *is* the word of God and what not; and (2.) without daring to think for ourselves, we are to learn what it *means*, and what not. As a *Priest*, he professes to offer up continually *the true Christ* in the Mass as a sacrifice to God: and as a *king*, he is a *monarch*, is Head of the church and the state, is King of kings; has both swords, and can make laws to bind the consciences of men, can depose kings, dissolve oaths, allegiance, &c. This can all be clearly made out on indisputable evidence. This is blasphemy. Is Christ *absent* from the world that he needs a substitute? "All power is given unto me on earth and in heaven, and lo I am with you always, even to the end of the world. [Matt. 28. 18—20.] Is he impotent? Is he neglectful of his kingdom? Does not the Scripture say, "There is one Lord," [Ephes. iv. 5] *one head* as well as one *body: that Christ is the only potentate; the King of kings and Lord of lords:* (1 Tim. 6. 15.) and *the only law-giver?* (James 4. 12) And did not Christ say to *Peter* and the other Apostles, "Be ye not called Rabbi (*master*) for *one* is your master *even Christ*, and *all* ye are *brethren:* neither be ye called masters, for *one* is your master, even Christ; but he that is *greatest* among you shall be your *servant*." (Matt. chap. 23. 8.) Does not Paul say, (2 Cor. 1. 24.) "We have *not dominion* over your *faith:* (yet Paul was *equal* to Peter,) but we are *helpers* of your joy: by *faith* ye stand." [Titus 3. 1.] "Put them in mind to be *subject* to principalities and powers, to obey magistrates. [Matt. 20. 25, 26.] Jesus said; "ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, *but it shall not be so among you*." This was a rebuke to the apostles, who were asking for *supremacy!* So palpable is the sacrilegious arrogance of the titles and authority of the Pope, that Pope Gregory I. said, [though many centuries ago] "I confidently say that whosoever doth *call himself universal Bishop*, or desireth to be so called, doth in his relation *become the forerunner of anti-christ*, because in *his pride he doth set himself above all others*," and he calls that title, [which is *less* presumptuous than others since assumed,] "foolish," "proud," "profane," "wicked;" and refers the man who aspired to it, to the example of *Lucifer for illustration*, and to the judgment of the great day for *retribution.* How fitting is the prophecy of Paul's,—than which a truer likeness was never drawn, and which God's people have been accustomed for many ages, (*uniting* with Pope Gregory) to apply to his *successors* at Rome! "And that man of sin be revealed, the son of perdition who opposeth, and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God. [2 Thess. 2: 3, 4.]

Add to all this what Genebard (chron. ad. Ann. 901.) says: "For almost one hundred and fifty years about fifty popes, having departed from the virtue of their predecessors, were *apostate*, rather than apostolical; at which times they entered in (to office) not *by the door*, but by a *back-door*, that is to say, by the power of the Emperors." Baronius too (vol. x. A. D. 908) thus writes: "Hast thou heard of the most deplorable state of things at this time when Theodora the elder, a strumpet of noble family, obtained supreme control (monarchiam) if I may so say, in the city of Rome. She prostituted her daughters to the popes, the invaders of the Apostolic see, and to the marquisses of Tuscany, by which means, the dominion of such wicked woman became so absolute, that *they* removed at pleasure the lawfully created popes, and having expelled them, *intruded violent and most wicked men in their places*." Such things are almost too bad to relate—how much *worse* to be *done* in the *infallible seat* by the *Vicar of Jesus* and the universal head of the Church! Yet the same author informs us that these *monsters* were received by the church with the reverence due to the successor of Peter! (eundem ut Petrum colerent.) Now from such a church is it schism to *come out?* Against such corruptions in doctrine and radical morals, is it heresy to *protest!*

3. As you have several times alluded to my statement, "that indulgences were a bundle of licences to commit sin," I will next present that doctrine. The wanton and unprincipled *traffic* of Tetzel in indulgences, under the sanction of the Pope, may be considered the *salient* point of the Reformation. This as you know was Pope Leo Xth's way of paying for the *immense Apostolical* edifice of St. Peter's, which is estimated to have cost $60,000,000. He published indulgences and plenary remission of sins, to all such as would contribute money towards it. The *form* of these indulgences drawn by the authority of the Pope, *shows* their *nature.* "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy Passion. And I, by his authority, that of his blessed Apostles, Peter and Paul, and that of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censure, in whatever manner they have been incurred, then from all thy sins, transgressions, and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the Holy Church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which you possesed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force, when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost." It was in the use of this daring and scandalous commission that Tetzel set up heaven for sale; and it was in resisting this infamous traffic that Luther began the work of reformation. The Council of Trent teaches that "whoever shall affirm that when the grace of justification is received, the offence of the penitent sinner is so forgiven, and the sentence of eternal punishment so reversed, that there remains no temporal punishment to be endured, before his entrance into the kingdom of heaven, either in this world, or in the future state in purgatory: let him be accursed." It is also an article of faith in the creed of Pius IV. "that the power of indulgences was left by Christ to his church, and that the use of them is very helpful to Christian people." Bellarmine's second and third chapters of book 1, on indulgences, are headed: "That there exists a certain treasury in the church, which is the foundation of indulgences; that the church has the power of applying this treasury of satisfactions, and thus of granting indulgences." And he proceeds to tell us that this *treasury* is made up of the *merits of Christ* and of *the Saints.* The merits of the Saints are called *works of supererogation*, or what a man does beyond his duty.

As lately as the year 1825, the Pope of Rome in publishing a jubilee, uses the following language; "the authority divinely committed to us (the Pope,) to open as widely as possible that heavenly treasury, which, being purchased by the merits, passions, and virtues of our Lord Christ of his virgin mother, and of all the saints, the author of human salvation has entrusted the distribution of it to us, &c.

In fine, that there may be no doubt of the fact, that the church of Rome still holds this article of faith in all its force, we point our readers to the *plenary indulgences*, published in the Catholic Herald, on the 2d of May, 1833, on the authority of his present Holiness, Gregory the XVI, and signed JOHN HUGHES, SECRETARY. This document we shall examine at large hereafter. The above history and extracts from the standards of the church, might suffice without further proof or comment, to show the antichristian character of this doctrine.

1. Here we see that the Pope, a finite and sinful creature, *usurps* the power to forgive sins. But the word of God, (in Mark ii. 7—13. Luke v. 21—26. Isaiah xliii. 25: xliv. 22. Acts x. 42, and a crowd of other passages,) teaches us, that it is *the prerogative of Infinite and Almighty God alone to forgive sins.*

2. This doctrine teaches that there is need of *adding merit to the merit of Christ*, viz. that of the *Saints.* But the Scriptures teach us that Christ's merits are *infinite;* that his righteousness is perfect; that he who believeth on Him is justified from all things; that Christ's *satisfaction* is a *perfect satisfaction;* and that he that believeth on *Him* has passed from death unto life: "that there is no other name under heaven, given among men whereby we must be saved, but the name of Jesus, neither is there salvation in any other." (See 1 John i. 7—10; Acts xiii. 39; Acts iv. 12; Ephes. ii. 8; 2 Cor. v. 21 Rom. iii. 23—29; Rom. viii. 2—4, &c. &c.) Away then with the wretched impiety of attempting to add to this divine and perfect satisfaction!

3. The doctrine of Indulgences supposes that a creature, and he a *fallen* one, can *do more* that his duty; and have works of supererogation for others. But what saith the Scriptures, (I quote from our version.) "Be ye therefore steadfast, immovable, always abounding in the work of the Lord." 1 Cor. xv. 58. Is there any *room* left beyond "abounding;" or any *time* beyond "always!" "So, likewise ye, when ye have done *all* these thinge which are commanded you, say we are *unprofitable* servants; we have done that which was our *duty* to do." Luke xvii. 10. "Thou shalt love the Lord thy God with *all* thy heart, and with all thy soul, and with all thy mind, and with all thy *strength;* and thou shalt love thy neighbor as *thyself*." Mark xii. 30, 31. Is there any place here, to render satisfaction for another, even if we had any merits of our own! But in this fallen world no man yet rendered any *meritorious* satisfaction for *himself*, much less for *another.*

4. This doctrine supposes money may buy pardon, and remission of sins. Hence the abundant sale of indulgences; and the money still paid for souls in purgatory! If this doctrine has antiquity on its side, it looks for parentage to Simon Magus—and surely *Peter*, your 1st Pope (as you say) was against it; for it is written [Acts viii. 18—20.] When Simon (Magus) saw that through laying on of the Apostles hands, the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost. But Peter said unto him, thy *money* perish with thee, because thou hast thought that the *gift of God* may be *purchased with money!*[*]

Room is wanting to add to these particulars. We hope hereafter to pursue the *proof* thus begun. In the mean time, the following contrast may show the difference between your religion and the religion of Christ.

PROTESTANT CHURCH. *The Gospel Preached.*	CHURCH OF ROME. *Another Gospel.*
The word of God says, "Thou shalt not make a graven image, or bow down to it."	The Church of Rome says, "We may have images to kiss them, and uncover our heads, and prostrate our bodies before them."
The Gospel of Christ says "There is one Mediator between God and man, the man Christ Jesus	The Church of Rome says, "The Virgin Mary is also a Mediator, and she worships her as such in her offices."
The Gospel of Christ says, "Christ was *once* offered to bear the sins of many."	In the Church of Rome Christ is *daily* offered in the sacrifice of Mass.
The Gospel of Christ says, "Other foundation can no man lay than *that* is laid, which is Christ Jesus."	The Church of Rome says, "The true foundation is St. Peter."
The Gospel of Christ says, "The heavens must receive Christ until the restitution of all things."	The Church of Rome says, "The body of Christ is every day substantially in the hands of the Priest.
The Gospel of Christ says, "It is a mark of apostacy to forbid to marry, for marriage is honorable in all."	The Church of Rome says, "Marriage is not holy or honorable to the Clergy."
The Gospel of Christ says, "We should not pray in any unknown tongue, we should pray with the understanding."	The Church of Rome recites many of her public prayers and offices in Latin, which is an unknown tongue to most and few can understand it.
The Gospel of Christ says, "Blessed are the dead who die in the Lord, for they *rest* from their labors."	The Church of Rome says, "Many of those who die in the Lord go into purgatory where there is no rest."

The Gospel of Christ says, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

I have now shown, as far as the space allowed me would admit, the anti-christian character of several of your leading doctrines. Here observe, that *infallibility* is *lost*, if but *one* error is detected. But I have brought proof of *many.*

II. Having thus shown that several of the leading doctrines of the church of Rome are anti-christian, I proceed next to prove that they are *novel doctrines also.* Your church lays great stress on her *antiquity;* and you say in your 1st objection, "that the Protestant religion is only 300 years old." But Sir, it is as old as the religion of Christ. I proved in my last letter that divers churches besides those called Protestant, had dissented from many of the cardinal doctrines of the Roman Catholic church; and pointed you to the Syrian church which had never been subject to her. You choose however, for good reasons, not to notice these facts. I will now point out the *novelty* of some of those doctrines which you call apostolical, and prove them innovations.

1. The very *canon* of your church is an *innovation;* for you include in it many books that were for centuries rejected by the ancient Christian church, as I have heretofore proved. Cardinal Cajetan called "an oracle" in your church, thus writes, in his *Commentaries, &c.* (composed at Rome,) on the Bible, "That what books were canonical or not canonical to St. Jerome, the same ought either way to be so with us." "And that the whole Latin church is hereby very much obliged to St. Jerome, who by severing the canonical books of Scripture from those that are not canonical, hath freed us from the reproach of the Hebrews, who otherwise might say, that we had forged a new canon for ourselves, or parts of books, which they never had." "For this reason he excluded from his volume, all those which Jerome counted Apocryphal." "For Judith, Tobit, and the Maccabees, are placed *out of the canon* and are placed among the Apocrypha, with the books of Wisdom and Ecclesiasticus, by the blessed Jerome." These books are not canonical, that is, are not according to rule, for establishing the faith; (Non sunt hi libri canonici, hoc est, non sunt regulares ad firmandum ea quæ sunt fidei,) but yet they may be *called* canonical, that is, they are according to rule, for the edification of the faithful." "Neither be disturbed by the novelty, if at any time you should find these books numbered among the canonical, either in the Councils or sacred Doctors;" and he adds "that Augustine and the Council of Carthage are to be reconciled with Jerome, and the Council of Laodicea, by *this distinction*." [1 Cap. Epis. Heb.; and Epis. ded. ad Pap. ante com. in Lib. V. T.] This is most decisive. Erasmus is still more strong. And I could bring fifty testimonies, in the different ages, to prove that *your canon is a corrupted and new canon.*

2. The claim of the Pope to be universal Bishop and Vicar of Christ—is a *novelty.* The title of universal Bishop was not conferred on, or claimed by the Bishop of Rome till the 7th century. *Phocas* (not Christ) who murdered his predecessor, and who waded to the throne through his blood, conferred this title on Boniface the 3d in the year 606 after a criminal collision between them on the subject. We have seen above, that Gregory, Bishop of Rome, had resisted the bestowing of this blasphemous title on the Bishop of Constantinople—as the *forerunner of Anti-Christ.* This very fact shows that HE had no such *title*, and claimed no such *headship.* And it is notorious that the Bishop of Constantinople and Rome long contended for the supremacy; that it was first tendered to the Bishop of Constantinople; and taken from him to be given to the Bishop of Rome. The present Pope of Rome is as unlike the first Bishop, as a common justice of the peace is unlike an emperor. The Apostle John survived Peter, the pretended 1st Pope, some forty years.—Either then there was no Pope in the world forty years, or else an apostle of Christ was subject to him! *Pope* is a name synonymous with father—and was given to *all* Bishops until the time of Gregory the VII. Even the succession of the Bishops of Rome, on Papal principles cannot be made out. If it could, they were like *other* Bishops—and most unlike the present Pope: they had nothing above other bishops: they were wholly inferior to all the apostles: Peter was never Bishop of Rome: and the church of Rome instead of being the *oldest* church, was established *long after* the church of Jerusalem, Antioch, &c. So clear is it that the supremacy of the pope is a *novelty* and an innovation.

3 *Transubstantiation* is an utter *novelty.* This docrine was so far from being held by the primitive church, that we know its date and *age* It is an absurdity so great that it required *implicit* faith to believe it, and "is incapable of proof, by sense or reason, Scripture miracles, antiquity, or by any testimony whatever.'—That it is a *novelty* is clear from this, that the famous Roman Catholic Scotus affirms *that it was not an article of faith before the Lateran Council*, [A. D. 1215] *and that it cannot be proved from the sacred Scriptures.* Bellarmine owns (book 3, chap. 23, on the Eucharist,) that Scotus says so, and he admits, "tho' the Scripture quoted by us above seems clear to us, and ought to convince any man who is not froward; yet it may justly be doubted whether it be so (*i. e.* proved by Scripture,) *when the most learned and acute men, such as Scotus in particular hold a contrary opinion.*" Ocham, Biel, Bishop Fisher, Cardinal Cajeton, and Melchoir Care hold the same belief. Now if it be not taught in Scripture, surely it is *not an ancient doctrine*; and if it be *doubtful*, then it "was not one of these *fixed* stars in the firmament of revelation" of which you speak, or a *positive fact or truth*, such as you contend every Roman Catholic doctrine is. Yet the council of Trent decreed in all the fierce spirit of fanatical zeal, "Whosoever shall deny that in the most holy sacrament of the Eucharist, there are truly, really, and substantially contained *the body and blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire*, but shall affirm that he is present therein only in a sign, or figure, or by his own power, *let him be accursed*." Here then, on the one hand, is history, and the testimony of your own chosen writers, proving the *novelty* of this doctrine, and a grave Council cursing and damning all who say it is not the very truth of christianity on the other.

4. It is an *anti-Christian novelty to deny the cup* to the people in the eucharist. The canon of Trent says, "whosoever shall affirm that the Holy Catholic Church has not just grounds for restricting the laity and non-officiating clergy to communion in the species of bread only, or that she has erred therein, let him be accursed." This is awful language when levelled directly at the Lord Jesus: for "He took the cup, and gave thanks, and *gave it to them*, saying, *drink ye all of it*"—"*and they all drank of it*"—"for as often as ye eat this bread and *drink this cup*, ye do show his death till he come." See Math. xxvi. 1 Cor. xi., &c.

Here, then, is annulling a law of Christ, and violating a sacrament of his appointing! And what makes the *impiety*, as well as the novelty, of this article of faith apparent, is that the Councils of Constance and Trent acknowledge it as an *alteration*, and vindicate the change.—The Council of Constance, session 13, says: "that although this sacrament was received by the faithful under both kinds in the primitive church, it was afterwards received under both kinds by the officiating priests, and by the people under the species of bread alone......this therefore being approved, *it is now made a law.*" And the holy synod ordered all the transgressors of this decree "be effectually punished." The Trentine decree is, if possible, still more outrageous. Here, then, out of her *own mouth* your church is convicted of the most glaring innovations. And I need not quote Justin Martyr, Cyprian, Ambrose, Chrysostom, Pope Gelasius, Gratian, Aquinas, &c. to show that this flagrant change is a *novelty* which none can deny, an *outrage* which none can defend.

The above specimens of the *novelty* and *innovations of your doctrines*, fully meet your first objection, and prove that your religion is not the religion of Christ, since, as you say, "the religion of Christ is 1800 years old."

Your second objection has no application, except to your own religion, for we profess no *new* religion. Ours is as old as the Bible.—Yours, I have proved above, is characterized by *novelty.* We pretend to no miracles, but those that established the religion of Christ.—Whereas your *pretensions* to them indicate that your church feels the need of new seals to a *new* religion. And yet her utter failure of her attempts to work miracles, proves that she innovates without divine right, or being sent of God.

Your third objection is only a repetition of what has again and again been answered by me; and appears with the *fourth* edition of your *ten heads* on the rule of faith, like the books of the sybil which were offered to Tarquin, growing less and less, and yet setting up the same claims time after time.

Your fourth objection will be easily exposed, and turned directly *against* you, when we come to show the *variations* of Romanism: and in its proper place, if Providence permit, we shall bring up in parallel with it, the Protestant Religion.

Before I close this letter, it is necessary to notice briefly what, for the sake of distinction, we will call MULTIFARIOUS MATTERS.

1. You tell us that "Pascal was a Jansenist, and as such was not a Romanist nor even a Catholic." I am pleased to find that you *admit* the distinction between *Romanist* and *Catholic.* It is from confounding these very dissimilar characteristics, that many of the errors of your church have arisen. The history of Jansenism most clearly proves that your communion has been no stranger to *sects;* and its condemnation by the Pope is one of the most remarkable evidences of the fact that the church of Rome is an *enemy to evangelical truth.* This is apparent as the light of day from the Bull of Pope Clement XI., issued in 1713, with the advice of a congregation of Cardinals, against Father Quesnel's moral reflections upon the New-Testament. We are by no means disposed to defend his doctrines in the gross.—But will not *Christians* of every name look with amazement at the head of the "infallible church" denouncing such propositions as the following! We select them from 101, which are specified and condemned in the Bull, viz.

No. 26. "No graces are given except by faith. 66. He who would draw near to God, must neither come to him with brutal passions, nor be led as beasts are by natural instincts, or by fear, but by faith and love. 80. The reading of the Holy Scriptures is for every body.—94. Nothing gives the enemies of the church a worse opinion concerning the church, than to see therein an ABSOLUTE DOMINION EXERCISED OVER THE FAITH OF BELIEVERS, AND DIVISIONS FOMENTED on account of such things as are prejudicial, NEITHER TO THE FAITH NOR MORALS. 100. That it is a deplorable time when God is thought to be honored by persecuting the truth, and the disciples thereof. THIS TIME IS COME. ....We often think we sacrifice to God a wicked person, *and we sacrifice to the devil a servant of God.*" These are some of the doctrines which the Bull "condemns and rejects as false, capricious, shocking, offensive to pious ears, scandalous, pernicious, rash, injurious to the church and her practice." How remarkably this Bull confirms a multitude of my former reasonings! How true it is that Romanism is not Jansenism, nor Christianity. And now as to *the Jesuits*, whom by *implication* you approve, and who were the *victorious* opponents of Jansenism at the court of Rome, the very name, though bespeaking a follower of *Jesus*, conveys an association so offensive that I will not define it lest I should appear personal. But how strange it is that they were expelled in a former age from so many countries, and their order abolished by *one Pope*, and in *latter days received* by another. Each pope gives potent reasons for the act. Both could not be *infallible.* Yet both seem to have been approved by the suffrages of the church. How do you explain it!

You say "our Bibles are in English." Answer. Is your *English* version *authorised* by the *church!* You say, "*The first edition would be still on the booksellers' shelves if there existed such a prohibition.*" Answer. Has the following law of your church been repealed! If not what does it mean! "*Inasmuch as it is manifest from experience that if the Holy Bible translated into the vulgar tongue* (for example into English) *be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of Bishops or Inquisitors*, WHO MAY BY THE ADVICE OF THE PRIEST OR CONFESSOR PERMIT THE READING OF THE BIBLE ....*and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.*" And even "Booksellers" (I hope Mr. Cummiskey will look well *to* the written permission) "*shall forfeit the value of the books*" (is not this church and state?) to be applied by the Bishop to some *pious use*, and be subjected by the Bishop to such other penalties as the Bishop shall judge proper." Many of your readers, who wonder at your former silence on this subject, would esteem it a favor if you will now explain this contradiction. As to your Breviary, your Mass-book in *full*, your book of Councils, and book of Bulls, do you say *they* are in English!

3. You shun the bull of Innocent VIII. in a way that is most peculiar. In the first instance, you evaded its bloody contents by the argument that a mistake of ten years had been made in its date by me. Next you defend it by saying that the Waldenses 'slew the servant' (for these are the words of the annalist) of the Inquistor! But what right had the Inquisitor to arrest and destroy the Waldenses!—And if the Waldenses did slay his servant, what had the *Pope* to do with that! Where was the civil government! If a Protestant should wickedly slay a Roman Catholic in London or in Edinburgh, has the Pope a right to order his Inquisitor to slay him and all others who think with him! Yes, surely, according to your reasoning!—and the civil government is only the Pope's creature. Lastly: when I adduce your own historian in proof of the bull or brief of the Pope, you say, "The annals of Baronious come down only to the year 1198, and yet you quote this authority for a fact which should have taken place in 1487. How is this?" And is it, then, possible that this is designed for a serious and candid answer to the authority of the historian! Can you be ignorant of the fact that Raynald is the continuator of the annals of Baronius; that he brought them down to 1534 and that his continuation is published with the permission and approval of the highest authority of Rome! And can you mean to argue that, as it is the continuator only who says there was such a bull, therefore there was no such bull!—I have not words to express to you my surprise at the impolicy of your defence—not to name its want of candor. The fact, then, still returns upon you, with agumenting force, that the said bull, ordering heretics, to be butchered, or made slaves, if not exterminated, was indeed issued by the Pope, and executed by his minions, in the name of the God of mercy!

4. It is true that Presbyterians were once, in a generic term, classed with other Protestants under the title of *Puritans* and it is also true that Congregationalists, Independents, Presbyterians, and Puritans as a body, were and are, in their fundamental doctrines, one people. But you stated, on the authority, as you say, of Thomas Jefferson, that *Presbyterians* persecuted Roman Catholics in Maryland, after having been protected by them; and then you *change* the *term* into *Puritans*, as if they were convertible, and say the Presbyterians persecuted them; whereas the fact is, *there were no Presbyterians in Maryland at that time.* And, by the *change* of words in your *two* successive letters, you first *misrepresent* the facts, and then seek to *conceal* that misrepresentation.

5. As for the authority of Lenfant, in the case of the martyr Huss, it is in vain you seek to destroy his authority in this matter. The treachery of the Council of Constance is too palpable to be denied by you, much less defended. But the rebound of your defence acts on your own cause alone. It were easy, by a number of Roman Catholic writers, to show, that, with more candor, they admit and justify the broad principle that no faith is to kept with heretics.' Simancha, [Cath. Inst. tit. 46]—"Faith is not to be kept with heretics, as neither with tyrants, pirates, nor public robbers.....Certain heretics were therefore justly burned by the solemn judgment of the Council of Constance, although promise of security had been given them; for, if faith be not kept with tyrants, pirates, and other robbers, who will kill the body, much less with heretics, who destroy souls." This writer was a Bishop, a Canonist, and a Civilian; and was surely of a different opinion from you as to the Council of Constance. He also cites Salamonius, and Placa, as holding the same doctrine. And not only so, but *Popes* in great numbers have, in word and deed, maintained the same general principle. Gregory IX, Urban VI, Paul V, Innocent X, Honorius, Eugenius IV, &c, avowed this infamous principle. And worse than all, *Councils* have done the same. The third and fourth Councils of Lateran, the Council of Lyons, and Pisa, as well as the Councils of Constance, held the same shocking doctrine. Why, therefore, should we stop to contend for *one* case, when it has been the common doctrine and practice of the Church of Rome to keep no faith with heretics?

6. You strangely expose yourself in the alleged omission of the word "*dubio.*" That *word* was in my manuscript when it went to the press; it was corrected by me in the proof sheet on Saturday; it was in the revised proof which I corrected on Monday; it was in the Presbyterian, and Herald, of Wednesday and Thursday: and I did not see your strange critique on its *absence* until the *next* Saturday! Charge me not, then, with want of candor, while you "strain at gnats, and swallow camels." I cannot consent to cover your blunders and cavils, at the price of owning what I never did.

7. After the above statement, the charge of "garbling" will be intrepreted without the need of my disproving it a third time.

8. "The considerable undertone" of Protestant and Presbyterian dissatisfaction dies away before my call for proof, and "the general" *impression* that the Bishop's charge was intended as a prop to my weak arguments, shrinks into "let me suppose that I was mistaken."—But you are assuredly very much mistaken when you think that the Protestant press is receding from the publication of your letters. I am acquainted with almost *twenty* Protestant papers that publish this controversy. If then, your reasoning is just in explaining their *pretended suppression of it* into a token of defeat, what conclusion must we draw from this redundant and undaunted republication? Not surely that Protestants despair of the truth, or shrink from free inquiry.

9. You seem much disturbed by my retorting your figure of the serpent stinging the bosom that nurtured it. I assure you I meant neither to stir the American people to disturb the equal rights of our Roman Catholic citizens, nor to charge those citizens with being designing or ungrateful; and no ingenuity can pervert my language so as to convey this meaning. It was not to the people, but to the *priesthood* I referred, when retorting your charge against Presbyterians. I informed you that the nation was awaking to a proper discovery of *their* influence and designs. No man can be a *consistent* Roman Catholic Priest under such bonds and vows to a foreign prince and spiritual dictator, without being of necessity exclusive, and an eager proselyter of all men to his peculiar system. The history of the Jesuits, (who have been called by a strange union of discordant terms and dissimilar beings, "*the militia of Jesus*") is ample evidence of the truth of my assertion."

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[*] The following statement which was stuck up a few years ago in the churches of Madrid, may serve as a practical illustration of this subject:

"The sacred and royal bank of piety has relieved from purgatory from its establishment in 1721 to Nov. 1826, 1,030,395 souls at an expense of 1,720,437l. sterling

11,402	do. from Nov. 1826 to Nov. 1827	14,276
1,041,797		1,734,703

"The number of masses calculated to accomplish this work was 558,921; consequently each soul cost about half a mass, or thirty-three shillings and four pence."

So true is it that the real character of Romanis ism but half disclosed in this country.

As to the sum which you say has been expended on Dickinson College, Carlisle, I take it on your word to be so. If Presbyterians (as formerly at Carlisle) are selected by our public institutions to aid in their instruction, I leave you to determine whether it be their crime, their calamity, or their honor and duty to serve them; and if the Legislature of the State choose, in its bounty, to assist these institutions, whether you will condemn them for it? You should have known the history of Dickinson College, better, however, than to call it a "Presbyterian College." I would remind you, also, that Papal money is poured into this country from year to year for the very purpose of *proselyting us heretics*, and building up institutions for the establishment of Popery among us. In the year 1828, 120,000 francs were *confessedly* (I know not how much more in reality) sent from Rome to sustain your cause in this country! You compel me reluctantly to dwell on these topics. I hope in your next to see manly arguments in a Christian spirit, and a cessation of that low and vulgar warfare which must speedily weary the patient and kind readers of our letters.

Yours, &c. JNO. BRECKINRIDGE.

MISSIONARY MOTHERS.

Extract of a letter from Mrs. Judd, dated at Honolulu, [Sandwich Islands,] Nov. 10th, 1832. Published in the Mother's Magazine.

I have just read your interesting letter of Oct. last, and there are so many points upon which I desire to touch, each of which would require a sheet that I know not where to begin. There is one however that lies nearer my heart than any other, I mean our maternal associations.

There are now in the mission, twenty mothers, and forty-four children; the eldest is about eight. Our children are generally *healthy*, and for this we would lift up our hearts in devout thankfulness, that we have been spared the bitter pangs that have wrung the bosoms of our Eastern brethren, as they weep over the graves of so many of their little ones. The care of our children, both of bodies and minds, while they remain on the Islands, necessarily devolves entirely on the mother, without the aid of day schools, and still more precious Sunday Schools, or even the services of God's house in a language they can understand, except occasionally. They are hourly exposed to the corruptions of heathenism. The claims of native mothers and native children draw heavily upon our time, and among the numerous miscellaneous duties the path of duty is often obscure. Our poor hearts are sometimes sad, and our pillows and the cheeks of our little ones are often witnesses to the tears we shed over the neglects of the past day, and the resolution, that with the light of another sun, we will be more faithful in the discharge of our maternal duty.

Thus for the *present*, we push away the intruding thought that soon they may be banished from our sight forever, brave the dangers of a restless ocean, under no one knows whose influence. We dare not, we would not look into the future, and ask who will be raised up in this land of strangers, in case of our decease, to shelter and cherish them, to watch their wayward steps, to reform their faults, forgive their childish follies and train them up for usefulness here, and glory hereafter. No; our *one* prayer is, "when their father and mother forsake them, *then* will the Lord take them up." My heart is too full to say much upon this subject, and christian mothers in favored America, will pray that *our* faith may be increased, that we may not be left in darkness as to duty, and may be enabled to cast all our burdens on the Lord; he will sustain us.

It is but natural that a subject lying so near our hearts, should create desires to carry out something into action for the benefit of others. In the fall of 1831, as the ladies of the station were visiting the members of the church at their own houses, we took along our pencils and noted those who had the charge of children, either their own or adopted ones.

The first day of the year 1832, they were invited together at the mission house and requested to bring their baptized children. The room was more than filled, and it was to me the most interesting scene I have witnessed at the Islands. Mothers were present to inquire how to train up their children in the nurture and admonition of the Lord, whose hands were stained with the blood of their own offspring. We tried to lay before them the object of the convocation, and press home to each heart its solemn responsibilities. At the close of the meeting we distributed among the children who could read, a "new year's present"—a small volume of hymns from the Hawaiian press. Our beloved Kuahumanu, though not a mother, was present and deeply interested, and many expressed their gratification and the good they hoped to receive from such an association.

For some succeeding meetings I was absent at Hawaii. At the first meeting after our return a constitution was adopted, a translation of the copy you sent us, with such alterations as were thought necessary to meet the exigency of mothers in this community.

The field before us is so extensive, and there is such a variety of objects inviting us to effort, that you will not think it strange that we have not, as yet, been able to get the thing moving in all its points, with the energy and regularity we could desire. I am happy to say, however, we are daily witnesses of the increasing interest native mothers feel in their children. They no longer thrust the little helpless beings from their bosoms and bury them in the earth as they used to do, but begin to look upon them in some degree as they really are, a "rich heritage," and treat them with something like maternal tenderness. But much remains to be accomplished, both by example and precept, before parents will comprehend the length and the breadth of their duty, and before their children are brought under proper restraints. It is true of the heathen that they are "without natural affection."

I am at the bottom of my last page without doing any thing like justice to my own feelings upon this important subject. I think if I could step into the midst of your interesting circle myself, instead of sending this, I could tell a story that would go home to every mother's heart, and so arouse their sympathies, that they would "pray without ceasing," for Sandwich Island mothers and children, and the little band of wanderers, with their helpless ones clustering about them, would not be forgotten, and your prayers would go up as incense before the throne, and prevail with God. Such I trust is now the case, in some good measure. A letter from your association would greatly encourage us, and any hints or advice will be cordially received. Do remember us, young and inexperienced mothers, in this strange land, without the *helps*, and shut out from the privileges so richly enjoyed in our native land.—We do feel that we came here in obedience to the divine command, and we do trust in God that his promises to *us* and our children will not fail us. O for more constant, abiding faith.

ISLANDS OF THE PACIFIC.

The report which the deputation brings from the Society Islands is really *distressing*. The ravages of *ardent spirits* and *war* there, within a few months have been *terrible!* I place ardent spirits first, because, according to the description of the deputation, it is the greater evil. The war has been between two chiefs on different islands, contending for supremacy.—Peace was concluded the day before the deputation arrived. The chief on whose island they landed, had been victorious. They were received cordially by the missionary, but the village in which he resided, had been stripped of its glory and laid in ruins. Only fifty individuals were killed: but *rum* is fast destroying both the souls and bodies of the poor natives, and unless it is immediately checked, will effect a greater destruction than all their wars. They distil the poison among themselves, but obtain much also from foreign ships. A master of a whale ship from New England, now at this place, a member of the Temperance Society, and a man who practices *entire abstinence* himself, sold 40 barrels of ardent spirits at the Society Islands a short time since. His excuse is, undoubtedly, that he is an agent for his employers, and must be faithful in their service. I imagine this, from what another master of a whale ship, from New England, said to me a few days since:—"I have ardent spirits on board for sale, but shall not offer it to this people as it is contrary to law. I am sorry that I have it with me, but it is put on board by my owners to *recruit* the ship with. This is the only thing I have to obtain recruits with, and recruits I *must have*. Soon, I shall go to the Society Islands, where I shall sell it for $2 a gallon." This is the common price in the Pacific of the liquid poison of New England manufacture, and many a poor native will purchase his destruction, dear as it may cost him. *Whose is the guilt; the owners of the ships* who put the poison on board, *or the masters who sell it?* I wish some one would discuss this subject publicly; it may enlighten some minds who are concerned in this work of destruction.

We *wish for no more ardent spirits* in the *Pacific!* it is as great an evil here when used, as at home. We *will get down on our knees* and thank the owners of ships to send us cotton cloth, axes, knives, shears, needles, &c. and to bring *no more* liquid poison, or *powder*, or *ball*, or *muskets*, to destroy the souls and bodies of the ignorant natives.—*Rev. E. Spaulding.* *N. Y. Observer.*

MORAVIAN MISSIONS.

It is just about a century since that devoted people, the Moravians, engaged in the work of foreign missions. Their first mission appears to have been to the Danish West Indies, in 1733. Here it was (in Greenland) that they labored for ten years, endeavoring to teach the natives the being and character of God, and the duties which they owed to him and to each other—but all in vain, till they (accidentally as it were) discovered the power of the GOSPEL in subduing stony hearts, and bringing the heathen to the knowledge and belief of the truth. This discovery—by no means an *original* one—has exceeded in importance all others which have ever been made in the history of Christian missions, and in proportion as it has been practically understood by missionaries, so has their success been found, since that period, in all parts of the world. The next year, 1734, the Moravians established a mission in North America; the year following in South America; and the next year, 1736, in South Africa. This was one year previous to the first appearance of the society in England, 1737. We learn now that they have in different parts of the world, 42 stations and 211 missionaries. The number of conversions reported at all their stations since the commencement of their missionary labors, is 43,620. Had all other denominations of evangelized Christians been as devoted to the spiritual interests of a dying world as the Moravians have been, we should now look upon brighter prospects, and see Christianity established in many places where is now found only darkness and idolatry.—*Rel. Int.*

CHEERING FROM FRANCE.

From Mr. Henry Lutteroth, Secretary of the Paris Tract Society, dated May 18, 1833.

DEAR BROTHER.—I cannot tell you the joy our Committee felt on the reception of your favor, announcing the generous donation of your Society and that of Boston to enable us to distribute in France not only Tracts but the excellent work of Baxter, (The Saints' Rest,) which has been published in French by the attention of Mr. Mark Wilks. The $1,500 which you sent will contribute most happily to the advancement of the kingdom of God in this country, where efforts to spread the good news of salvation are becoming every day more united and energetic.

I can assure you that the friends of the Tract cause are increasing among us, and that their zeal is not confined to *distributing* Tracts freely, but that they accompany them with their own personal efforts and with the expectation of some visible fruits of their labors. Our report, the printing of which has been a little delayed by the increase of our business, and which I shall take care to send you when it is published, contains facts which prove abundantly that the good seed has not been sown in vain. For two years we have been successfully engaged in the business of vending, (colportage,) and this has become with many of our brethren a favorite work. It consists in sending into the departments, and especially into those which present few other means of religious instruction, colporteurs (*hawkers*) chosen from among Christians full of zeal, and who are able, by their condition in life, to gain ready access to the mass of the people. These men are alternately merchants and evangelists, or rather both at once. They have no other goods than the Bible, the New Testament, Tracts, and the almanac of good advice, a little work resembling your "Christian Almanac." The offering of these books for sale is a natural introduction to religious conversation, and they do not fail to improve the opportunity thus afforded, and mark the persons upon whom they have been able to make some good impression, that they may visit them again when they pass through the place. On their second visit they inquire into the effects produced by the books which they had before sold, explain what has not been understood, address themselves to the consciences of their customers, and often even pray with them. You will easily see, my dear sir, what aid is rendered to the Tract cause by the "colportage" system: it increases its utility a hundred fold.—*Tract Magazine.*

USEFULNESS OF TRACTS.

The Tract "AFRICAN SERVANT," read under a wide-spreading tree in Virginia.

A clergyman in Virginia writes, "I cannot speak too highly of this tract, which was first described to me by an old slave, who had formerly read it, and who begged me to get him one. Since then, I have made it a point to carry some copies of it with me; and have often witnessed its happy influence on the colored population. At one time, as I was riding, I saw a group of about 15 sitting under a tree and eating their homely fare. I asked them if they would like to hear an account of one of their own color who became religious. They consented, and I leaned against the tree, which spread out its branches far beyond us, and began to read. There was soon breathless attention. It was sultry noon-tide, and the leaves of the tree made no rustling. Sighs and groans were audible, though evidently suppressed; and tears coursing one after another down their sable cheeks, showed that the story of poor William had reached their hearts.

Such scenes, adds this clergyman, I have frequently witnessed. This very day, a poor man came several miles, and asked me for tracts, and especially for "The Negro's Experience." It is a luxury to distribute these unobtrusive messengers of love. Many of the friends of tracts know but half their value. A number of decided instances of conversion by their instrumentality have come to my knowledge. I have often felt that *what I have myself witnessed* of their effects, was enough to compensate for *all the labor and money hitherto expended by the American Tract Society.*

Tracts used by a Clergyman whose voice had failed.

The late Rev. Mr. Slater, of Jay, N. Y., for many months before he died, was unable through an affection of the lungs, to preach, or even to speak more than a few words audibly to one who sat beside him. In these circumstances, a spirit of inquiry was awakened among many of his people, and he felt an almost irrepressible desire to preach to them, and converse faithfully with individuals. This, however he could not do. He therefore provided himself with an extensive assortment of tracts, and as the inquiring came to his chamber, or his bedside, he would hear their narrative of the state of their minds, and then select the tract which, in his view, best met their case; commending it by gestures, or explanations of his wishes, made by his family; and thus the work went on; and he informed the writer he was not sure but he was thus more useful, than if he had fully enjoyed his accustomed health and strength of voice.

Tract presented by a Lawyer.

In a southern county of Eastern Virginia, says Rev. Mr. Hurlbut, Agent, an elderly widow lady sent for a pious lawyer to do some business for her. He came, transacted the business, and said to the lady he should make no charge. She expressed much gratitude for his kindness. "Madam," said the lawyer, "give me this testimony of your gratitude; take this tract and peruse it seriously," presenting her the tract "*Serious Thoughts on Eternity.*" "O, sir," replied the lady, "I am getting old—I read but little—I think you had better not leave the tract."

The lawyer urged her to receive and read it. She did so. Some few weeks after, the lawyer attended a religious meeting in the same neighborhood. The meeting had closed, and the people were in the bustle of separation, when he discovered the old lady pressing her way through the crowd toward him. She came to him, and taking him by the arm, said, with tears, 'Sir, I hope, through the mercy of God, the tract you urged upon my acceptance has proved the instrument of my conversion from sin to holiness."

PROPOSED MISSION ON THE EASTERN COAST OF AFRICA.—At the recommendation of the Rev. Dr. Philip, the well known superintendent of the London Society's missions in South Africa, the Prudential Committee purpose, with the leave of Providence, to establish a mission among the ZOULAHS—a populous tribe of Africans on the eastern coast, between Port Natal and De la Goa Bay—as soon as the suitable men for such a mission are obtained. Dr. Philip represents the field as one of great promise, and states that the societies now in operation in South Africa cannot occupy it efficiently. He also says that American ships sometimes touch at Port Natal, and that any ship passing to the eastward of the Cape of Good Hope, might easily land missionaries at the Port. And as the territory is beyond the tropics, the climate would doubtless be found more favorable to the constitutions of men from our northern States, than that of western Africa.—*Miss. Herald.*

GLASGOW MISSIONARY SOCIETY.—The half yearly sermon of the Glasgow Missionary Society was preached by the Rev. Mr. Smar, of Paisley, last Sabbath evening week, in Dr. Mitchell's church, when there was a very numerous audience. The Society employs four Missionaries, two Missionary Artisans, five Native Teachers, besides Interpreters, and other assistants in Caffraria, South Africa. The communications from the different stations have of late been very encouraging; and it is confidently expected that the religious public in Glasgow will not suffer their own mission to lanquish from a lack of funds.—*London Patriot.*

CHURCH OF SCOTLAND.—The patronage of the Church of Scotland stands at present thus:—Number of livings 944, of which in the patronage of individuals, 582; of the Crown, 274; of Town Councils, 62; of the Heritors, 24; of Universities and Societies, 6; of Kirk Sessions, 2; of Heads of Families, 2; Congregation, 1; Disputed, 1.

MISSION TO PATAGONIA.—Rev. William Arms of the Andover Theological Seminary, and Rev. Titus Coan of the Theological Seminary at Auburn, were ordained at the Park street Meeting-house on Sabbath evening last, as missionaries of the A. B. C. F. M. to Patagonia They left the city on Monday morning for N. York, where they expect to embark this week for the western coast of that country. They go to a region but very little known, and with which opportunities of intercourse are extremely rare.—*Bost. Rec.*

REVIVALS.

LE ROY, N. Y.—Rev. Daniel Newell writes to the Editor of the Rochester Observer, under date of July 14, as follows:

In the work of grace enjoyed the present season in Le Roy, some 200 or more have been brought to see their ruined state by nature, and in the judgment of charity, have recently bowed in submission to the Eternal *Prince of Peace.* Of this number nearly 100 have already come out from the world and united with the Presbyterian church in this village, and numbers have joined sister churches in this and the neighboring towns.

The last year, previous to May, has been a time of deep disturbance in this church. In the spring some few of the church sincerely mourned and wept over the desolations of Zion, and felt that they must die without a revival—and began to take hold on the promises of God like the wrestling patriarch—we will not let thee go until thou bless us.

A series of discourses was preached from this passage, 'prepare ye the way of the Lord, make his paths straight. The members of session, consisting of twelve, visited the church, in order to find out & remove "the accursed thing." A revival prayer meeting was appointed—and some few were led to see their doom out of Christ, and some were brought to a knowledge of the truth as it is in Jesus; but nothing was experienced like a *revival* until a protracted meeting was commenced in this church, and Rev. J. Burchard was invited to assist in the work.

From the commencement of the meeting the Lord smiled on the efforts of his people, and in a few days scores were found in the inquiry room, of all classes and ages, from the child and youth to the grey headed sinner of four score years—while daily the proud, hardened and thoughtless were seen bowing to the mild sceptre of Christ.

The din of business in our streets, was in a measure changed for the voice of prayer, and song and thanksgiving to Almighty God.

The first efforts of this meeting were directed to the church, and were designed to lead each and all to examine the foundation of their hope in Christ; to convince the backslider in heart of his awful situation and doom without repentance—and to make the people of God *feel* that salvation must come out of Zion. The church were taught the importance of *enlightened, vigorous faith*, and skilful, patient, mighty action, in order to secure the highest glory of God in the salvation of multitudes ready to perish.

Sinners have been taught that they were in their blood and must be born again, or be lost forever—and were urged to fly to Christ Jesus as their only rock of refuge from the gathering storm, by an *immediate and unconditional surrender.*

In all the preaching and measures, God has been placed on the *throne*, and regarded as a glorious sovereign working by his own *moral Omnipotence*, in the case of every conscience—and the sinner taught to regard himself as condemned, and under the penalty and curse of God's law, and without any hope of life, unless he exercise repentance for sin, and faith in our Lord Jesus Christ.

The young converts, so far as it can be ascertained, *appear well*, and many of them are determined to take the *high standard* of the church and *labor* as well as *pray* for a *perpetual revival.*

The scenes of this *holy convocation* will be among the last that will fade from the memory of those who were present. Our two weeks passed away like one solemn Sabbath.

BROCKPORT, N. Y.—Sabbath the 11th, 52 adults publicly avouched the Lord Jehovah to be their God, and sat down at the communion table, twenty-two of whom received baptism The work of the Lord still progressed with unabated interest, nearly through the week.

The following Sabbath, May 19th, the Lord's supper was again administered, when forty-two were admitted, upon confession of their faith, to the communion, thirty-four of whom received the ordinance of baptism. This was a glorious day to the church, never to be forgotten. The number admitted is ninety-four; and thirteen are propounded for communion; and we hope many more will still come into the city of our God, of which glorious things are spoken. The number who have obtained a hope of eternal life, is between three and four hundred; and we trust the work will not cease, till all Brockport is converted to the Saviour.

Among those received into the church, are a number of men of business, merchants, and men of intellect, ranked among the first in society. An equal proportion already received into the church are males, and many of them blooming young men, who promise much to this place and to the world, who will front the battles of Christ, when the hand which pens this will be silent in death.—*Western Recorder.*

BERKSHIRE CO. MASS.—A correspondent informs us that the state of religion is very interesting at this time in Berkshire county. In Sandisfield there have been, as he understood, about fifty hopeful conversions; at Lenox about 25, one half of them in a district school. "I conversed with nine little girls, who think they have given their hearts to the Saviour. They spend their recess in a little grove, in prayer. In Pittsfield the work still goes on, and at Hinsdale there have been a few hopeful conversions and a revival just commenced. It is the Lord's work, and to him be the glory. Christian reader will you not pray for Berkshire county?"—*N. Y. Evangelist.*

THE WEST.—From what we have seen, in a recent tour through some of the adjoining counties, we believe that while the pestilence has been carrying on the work of death, the spirit of God has been moving upon the hearts of sinners. Where we have travelled men appear to be aroused to a sense of their danger while unconverted; and we believe, that if the Church will do her duty, the heavy judgments with which the citizens of the Valley of the Mississippi have been visited, will be sanctified to the salvation of very many precious souls, and to the advancement of the Redeemer's Kingdom.—*Nashville Rev.*

From the Philadelphian.

SUMMARY STATISTICAL REPORT

Of the Presbyterian Church in the United States of America, for 1833.

This portion of the Catholic Church of Christ in the world, under one General Assembly of Bishops and Ruling Elders styled *Commissioners*, which, with the *Delegates* from Corresponding Bodies, in May last, consisted of two hundred and seventy-four persons, comprehends, according to the returns now in my possession, twenty-two *Synods;* one hundred and eleven Presbyteries; eighteen hundred and fifty-five ordained *Bishops;* two hundred and fifteen *Licentiates;* making two thousand and seventy *Preachers of the Gospel;* two hundred and twenty-nine *Candidates* in a state of preparation for the ministry; twenty-five hundred *churches;* and two hundred thirty-three thousand five hundred and eighty *Communicants.* Our INCREASE during the last year has been in *Bishops* one hundred and twenty-five, in *Licentiates* ten, in *Candidates* nine, in ordained and licensed *Preachers* one hundred and thirty-five, in Churches one hundred and nineteen; and in Communicants sixteen thousand two hundred and forty-two. The Communicants added on examination last year were twenty-three thousand five hundred and forty-six; being ten thousand six hundred and fourteen LESS than were reported in 1832, as added in the same way. Seven thousand two hundred and fifty-two were added last year by certificate from other churches, or passed from one of our congregations to another, being three hundred and sixty-six MORE than were received in the same manner the year previous. The total of additions now reported is thirty thousand seven hundred and ninety-eight. Of these fourteen thousand five hundred and fifty-six, must be considered as equal to the number of persons who have deceased, or been dismissed or suspended, or who were at the time making the reports in a state of transition from the care of one session to another, or who for some reason have not been reported as members: leaving as above stated the net gain in communicants of 1833 over the whole number of 1832 at sixteen thousand two hundred and forty-two. The baptisms now returned amount to twenty-one thousand eight hundred and twenty; of which six thousand nine hundred and fifty were of *adults*, fourteen thousand and thirty-five of *infants*, and eight hundred and thirty-five of persons *not distinguished.* The baptisms of 1832 exceeded those of 1833 by two thousand eight hundred and eighty-three. The funds reported as having been collected in the year preceding the meeting of the last General Assembly were for MISSIONARY PURPOSES, seventy-six thousand four hundred twenty dollars and thirty-nine cents; for defraying the expenses of COMMISSIONERS to the Assembly, four thousand six hundred and eighty-nine dollars and fifty-eight cents; for different THEOLOGICAL SEMINARIES six thousand three hundred eleven dollars, and twenty-three cents; for the EDUCATION of poor and pious youth, principally with reference to their becoming ministers of the gospel, forty-seven thousand one hundred fifty-three dollars and sixty-five cents; and for the CONTINGENT EXPENSES of the Assembly, eight hundred ninety-two dollars and eighty-seven cents: which give a total of one hundred thirty-five thousand four hundred sixty-seven dollars and seventy-two cents collected for charitable uses. This sum is less than the total for the same objects in 1832 by two thousand three hundred fifty-one dollars and sixty-seven cents. Eleven Presbyteries have made no returns of any collections; and four have reported only on the Commissioners' Fund. In all the Presbyteries there are several churches which have made no reports on any subject, for some time past; and some which have never returned so much as the number of their communicants since I have been Stated Clerk. Our statistics, however, are much more complete than they formerly were; and must be regarded as a near approximation to an exact statement of the numbers and operations of our whole body.

The following names of deceased Presbyterian ministers of our connexion should have been given last year, viz.

Rev. Duncan McIntyre of the Presbytery of Fayetteville, and Rev. John T. Hamilton of the Presbytery of West Lexington.

Since the last publication on this subject the subscriber has ascertained the deaths of the following twenty-six brethren; viz.

Rev. Ebenezer Fitch, D. D. of the	Presb. of Ontario.
Jeremiah Stow,	Ontario.
Talcot Bates,	Onondaga.
Joseph Bracket,	Geneva.
William Lyman, D. D.	Genesee.
Simon Hoosack, D. D.	Albany.
Griffith H. Griffith,	Bedford.
Nathaniel Reeve,	Long Island.
Herman Daggett,	North River.
Robert Bryson,	Northumberland.
John Glendy, D. D.	Baltimore.
Samuel Knox,	
Joseph W. Barr,	Philadelphia.
Robert H Chapman, D. D.*	Western Districts.
James H. Brookes,	West Tennessee.
William Hume.	
Robert Marshall,	West Lexington.
Robert L. Caldwell,	Concord.
Thomas Espy,	
William McMillan, D. D.	Steubenville.
John R. Moreland,	Indianapolis.
Samuel Stanford,	Fayetteville.
Murdock Murphy,	South Alabama.
Alexander Kirkpatrick,	South Carolina.
John McEwen,	Harmony.
Joseph Stockton,	Ohio.

With lamentation that it should be necessary, we state the fact of the suspension of three of our ministers during the last year; *two* of them for intemperance in drink; and *one* for heresy in doctrine.

The foregoing is a true summary, (E. E.) prepared by me this 31st day of July 1833.

EZRA STILES ELY,
Stated Clerk of the General Assembly.

N. B. In the above report, the sums named have been expressed in *words* in preference to *figures*, because documents containing many numerical characters are, in being circulated by many presses, frequently falsified from inattention; and then by following the misprinted copy of a copy.

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*Dr. Chapman attended the Assembly of May 1833 in excellent health, and died at Winchester, Va. on his journey home, after a very short illness.

The Treasurer of the Colonization Society has received a letter of credit for one hundred pounds sterling, from Glasgow, and fifteen pounds nineteen shillings, being the amount of collections in Perth. These remittances are the fruits of Elliott Cresson's exertions in behalf of the Society, in those cities.

LIBERIA.

Extract of a letter from a Student in Princeton Theo. Sem. dated July 19, to his correspondent in Boston.—

We have some of us been quite interested in listening to the statement of the Rev. Mr. Pinney, Missionary to Africa, who has just returned from Liberia on business. I heard him address an assembly of colored persons in this town, and was surprised to hear some statements relative to the prosperity of the colony and its local advantages. The blacks listened with deep interest, and many were almost disposed to go immediately to such a land of freedom and happiness. Mr. Pinney is from South Carolina, and a very zealous warm hearted christian. He said there were (if I mistake not) eight vessels built and building in the Colony this season—two of which were on the stocks and one to be completed in 10 weeks from the first time the timber was laid.—*Boston Mercantile Journal.*

DR. PORTER ON SLAVERY.

The Committe on Colonization of the Society of Inquiry in Andover Theological Seminary, lately addressed a letter to Dr. Porter, who not long ago returned from the South, asking for his views on certain topics relating to slavery. The following is from Dr. P's. reply inserted in the last Boston Recorder.—

You inquire, "*What would be the probable effect of the immediate emancipation of the slaves at the South?*

As I understand the phrase "*immediate emancipation,*" the thing is not inexpedient merely, but impossible. This any man must know, who has been personally conversant with the subject.

Will it be said that Congress, by a sweeping enactment, might abolish slavery in one month through the United States? Congress will not do this. They have distinctly and often disclaimed their right to do it.

Will it be said that the slave-holding States must, each for itself, forthwith abolish by law its system of slavery? Who will execute this law, or who will make it, while the great majority of its citizens are opposed to the measure? Will it be said, the public sentiment of its citizens ought to be corrected? But while it remains as it is, how is *immediate abolition* of slavery to be effected?

Still some may inquire, suppose the thing to be actually done, either with or without the consent of the masters, so that in one month all the slaves in the country should be free, what would be the consequence? To predict this with certainty, is beyond the province of human foresight. No event analogous to this has occurred since the world began; and therefore no page of its history sheds on the subject the light of experience. The most sober and industrious part of these manumitted slaves, doubtless might be employed as the laboring peasantry of the country.—Others, through indolence and intemperance, would die and putrify, like the frogs of Egypt. Others would betake themsleves to forests and fastnesses, and live by plunder. These would be hunted, and manacled and shot, by white men, in self-defence; till the bolder spirits among them, ripe for treason and violence, would organize an army of outlaws daring enough to execute purposes of desperate villany, at the thought of which the heart shudders.

A general emancipation of slaves, therefore, to be consistent with such a regard to their good, and the public good, as humanity and religion demands, must plainly be a work of time. It must be accomplished by a wise system of moral influence, and of prospective legislation, and must allow opportunity for a preparatory change in the habits of a whole community.

The Colonization Meeting last evening, was very fully attended, and very interesting addresses made by the Chairman, Mr. Everett of this city, the Rev. Messrs. Gurley, Danforth and Malcom, and Messrs. Williams and Roberts, the Liberian. A considerable collection was taken up , but we do not know the amount.—*Boston Mercantile Journal.*

JAMAICA.—We are informed, upon unquestionable authority, that the Missionaries at Montego Bay, (Jamaica,) are again proceeding with their good work. The house they have rented as a place of worship, is crowded to excess by the negroes.—One of the missionaries had left for the Bahamas, and had been received with the greatest kindness by the Governor, Sir Carmichael Smith; who, with a view to promote the ministrations of the missionary among the blacks, had assigned to him the exclusive use of a boat, for the purpose of facilitating his access to that cluster of islands.—*Bath Gazette.*

NEW HAMPSHIRE MILITIA AND ARDENT SPIRITS.

The Commander in Chief, in his general orders, dismissing those detachments of militia who met the President at Concord, says:

It now remains only for the Commander-in-Chief to tender to the field officers of the late escort battalion, his acknowledgments for their prompt obedience and persevering discharge of their respective duties, and to congratulate the battalion upon having been reviewed by probably the last President of the United States, who can be selected from that band of heroes who bore a part in the contest which gave us our Independence; and while surrounded by such a vast number of their fellow citizens, all witnesses of their conduct, they performed all their duties, and without the slightest accident to mar the happiness of the occasion.—One thing is deserving the highest praise,—the total abstinence from that bane of subordination, that despoiler of the soldier and his glory, that evil which has so often counteracted the effects of the best devised discipline, and prostrated the honor and respectability of the Militia; and the Commande-in-Chief has the highest satisfaction in saying, that not one drop of ardent spirits was required of the State, or furnished to the officers or soldiers, either in the camp, or in the field, during the time they were in service.

It is greatly to the credit of so many young men, that they have, by their example, disconntenanced a practice formerly thought to be an essential auxiliary in the discharge of military duty, but which experience has fully proved, that with an army, as with a nation, the free use of ardent spirit is more destructive than the canon, the bayonet and sword.

ANECDOTES OF NON-CONFORMIST MINISTERS.

Thomas Manton, D. D.—Dr. William Harris, in the memoirs of his life, mentions the following anecdotes of him: "Being to preach before the lord mayor, the court of aldermen, &c. at St. Paul's, the Doctor chose a subject, in which he had an opportunity to display his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning from dinner with the lord mayor, in the evening, a poor man following him, pulled him by the sleeve of his gown, and asked if he was the gentleman that preached before the lord mayor. He replied, he was. "Sir," says he, "I came with hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what you said, you are now quite above me." The Doctor replied with tears, "Friend, if I did not give you a sermon, you have given me one, and by the grace of God, I will never play the fool to preach before the lord mayor in such a manner again."

Mr. Bagshore.—The Rev. Mr. Bagshore going one day to preach at some distance from his own house, passed by the cottage of an indigent shoemaker, who was sitting at work. He asked him if he would accompany him to the preaching. The poor man replied, "I have not time to spare, for I have a wife and family to maintain." The pious minister asked him, what he could earn in about an hour and a half. Being informed, he gave it him, and the man went with him. The next time Mr. Bagshore was to preach, he passed by the cottage without calling, but had not proceeded far, till the shoemaker ran after him. Mr. Bagshore, on seeing him, said, "What! are thou going? I thought thou couldst not spare time to hear preaching, for thou hadst a wife and family to maintain. I cannot afford to pay thee every time." But the poor man's heart had been affected under the word, and he hastily answered, "Thou shalt never pay me any more; I'll never stay behind any more; it was the best money I ever earned."

Church and State in Great Britain.—A Congregational minister in England, in a letter to his friend in this city, states that the question of ecclesiastical reform in the United kingdom is beginning to excite a deep and extensive interest. "Many professed Dissenters," he says "feel quite apprehensive for the fate of Christianity, if bereft of State patronage and support. The subject, however, is becoming more known, and consequently better understood. Scotland is taking the lead in this controversy: Dr. Chalmers and Dr. McCrie are the champions for establishments,—the former principally on the ground of expediency; the latter on that of Scripture: and Dr. Wardlaw, Dr. Heugh and Mr. Marshall, are their opponents. A host of pamphlets on this topic have of late appeared in England from the pens of Episcopalians, lay and clerical."—*N. Y. Observer.*

Religious and Literary Institutions.—There are twenty-two Theological Seminaries in this country, with at present 977 students, or an averge of about 44, and libraries of nearly 60,000 volumes. Four of these institutions are Congregational, four Baptist, seven Presbyterian, two Episcopal, two Lutheran, one Evangelical Lutheran, a Dutch and German Reformed. The largest number of students is at Andover, 145; at Princeton, 135; at Hamilton, N. Y. (Baptist) 129.

The number of Colleges in the United States is 36, one third of which are in New England.

The number of Medical schools is 17, of which eight are in New England. Total number of professors 69; of students 1522.—In the Brunswick (Me.) School there are 103; New York City 188; Fairfield, N. Y. 190; Ohio School 110. University of Penn. Philadelphia, 368. Many facts relating to the Institutions will be found in the last number of the Quarterly Register.—*Bost. Mer Adv.*

Young Frothingham.—Our readers will recollect the mysterious disappearance of a young man of this name from Oneida Institute last spring. He was supposed to be murdered, but his afflicted parents have recently heard from him at Liverpool, whither he went *via* of Montreal and Quebec. He gives a full account of himself, in a letter, written at sea, from which we make the following extract:

"While at the Institute, having nothing else to do and wishing to get ahead, I applied myself very closely to study (particularly the Latin Grammar,) leaving off only when absolutely necessary. You recollect I arrived during vacation before the regular course of labor had commenced, and thinking I should have plenty of it in a few days, contented myself with very little exercise. The effects of this close application from sunrise till 9 in the evening, I soon perceived, and several times was sensible that my thoughts for a moment or two were rather wandering. Yet I did not feel at all anxious or discouraged, reasoning with myself that so sudden a change of pursuit must necessarily cause me at first to feel rather unwell, and that after a few days my mind would recover its wonted tone. After the 5th or 6th of April, the little momentary aberrations became more frequent, and how I spent much of the time intervening between that date and the 8th, I am wholly unable to say. Some things which I did I recollect distinctly, and others only as we recall the vagaries of a dream. But after the 8th every thing is wrapt in confusion—"shadows, clouds and darkness rest upon it." I have a vague, dim recollection of feeling somewhat as if standing near a mountain when a volcano burst from the side. To escape the fiery deluge, I travelled by sea and by land—but onward it still seemed to move, and ever to rear itself a wall of living fire. Only one thing I can recollect clearly. Finding myself in a strange street near a large stone building, I inquired of a soldier the name of the place, and was answered "Montreal." For a moment I wondered what could have brought me there, but then came confusion over my mind again, and *not an idea or incident* can I recollect until yesterday, May 12, about 10 A. M., when I found myself in the steerage of a ship bound from Quebec to Liverpool.

I immediately communicated every thing to my fellow passengers, (a young man and wife) and from them learnt the following particulars. They first met with me on the 18th of April, in a steamboat on its trip from Montreal to Quebec. Landed in Quebec about 3 o'clock, P. M. I then followed them to a public house close at hand, and they told me they were about to take passage in a ship for Liverpool. On their enquiring of me if I remained in Quebec, I replied "Oh no, I am going with you." They then told me they were glad of it, as the vessel lay at Coudre Island, 72 miles down the river, and there was no way of getting to it but by hiring a small boat with a pilot, which would be expensive, but by sharing the expense between us we could do very well. (The ship sailed from Quebec last fall, but being blocked up by the ice, was obliged to lie at the Island until spring.) I went with him to engage a boat, after which he went to a broker to get his notes changed for gold. On his asking if I had any, I replied "Yes," and got mine changed also. (I remember getting the amount of that check [$70] at the Utica bank, in the afternoon, 6th April.) We then went on board.

The captain informed me that I engaged as cabin passenger, but as he found I had only a small amount of money, I was obliged to take passage in the steerage. Such passengers must find their own bedding and provisions, but as I had none he sold me or lent me every thing necessary. I was taken sea sick as soon as we had a very high sea, and was just able to get upon deck, after a week's confinement, day before yesterday morning, and had just come down into the hold, when my mind, *in an instant*, was as clear and rational as ever.

The captain remarked that he had sometimes suspected me to be a little deranged, and my fellow-passengers thought my appearance very odd at Quebec, but as I was frequently engaged on board in reading their books, they concluded it was owing to "absence of mind, and a natural eccentric character." They could hardly believe, when I first made known to them my utter ignorance of every transaction since the time I met with them on the St. Lawrence. They told me I had been uniformly courteous and cheerful, and that when we walked from the shore to a house, during the storm, I carried her in my arms about half the way, she being too cold and wearied to walk. They were well wrapped up in blankets, but I had nothing but my cloak, and got two of my fingers frozen. You can better conceive than I can express how strangely I felt when reason first told me that I was in the cabin of a vessel, and when I knew, from the pitching and tossing, that the vessel was on the ocean."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 21, 1833.

ROMAN CATHOLIC CONTROVERSY.

We have not yet learned that more than *one* of our readers has grown weary of the publication of this protracted discussion. That there are others who would prefer to have the space it occupies in our paper filled with other matter, we think not improbable. The subject, however, is one of vital importance, especially to the citizens of the west. And we cannot but hope that this discussion, although somewhat tedious, and, in our judgment, much too personal, will result in good to the cause of truth. Although Mr. Breckinridge contends with a wily combatant, full of all subilty and sophistry—a man at the same time of acknowledged talents of a high order—we entertain no fears as to the result. "Truth is omnipotent." The triumphant progress of the glorious doctrines of the Reformation, the signal marks of the Divine favor they have ever received, forbid for a moment the indulgence of the idea that Jehovah will not vindicate his own truth.

It will be perceived, by the No. of the Controversy in to-day's paper, that the "Rule of Faith" which has heretofore been the only subject of discussion, has been left for a new topic, namely, "*Is the Protestant Religion the Religion of Christ?*" We are truly glad of the change, and have no doubt most of our readers participate with us in the feeling. As the time originally fixed upon for the continuance of the discussion has expired, we presume it will very soon be brought to a close. Having published the Controversy entire thus far, we design to continue its publication till it shall terminate. This course we doubt not will be generally satisfactory to our readers.

THE SABBATH SCHOOL SYSTEM.

Are Sabbath Schools efficient agents in spreading a knowledge of the Scriptures through the community? Do they have a tendency to give a salutary moral bias to the rising generation? Do they collect thousands of children in the house of God, to receive valuable instruction, who would otherwise be engaged in profaning the Sabbath, by idle and wicked pursuits? Have they, from their first establishment, been a means owned and blessed of God, in the conversion of many of those connected with them? In fine, does their operation tend to promote the glory of God and the best interests of mankind? In the present age of the world, when the church is awake, and exercising all her ingenuity and putting forth all her energies, in devising and executing means for enlightening, purifying, and evangelizing the world, correct answers to these questions are important.

Will the intelligent Christian, the man who is at all in the habit of looking into a periodical, or of observing for himself the operations of this institution in his own neighborhood, feel any hesitation in finding affirmative answers to these questions? We answer, unhesitatingly, he will not. He can find no room to harbor a single doubt upon the subject. *Facts*, satisfactory, undoubted, triumphant facts, have so accumulated with the last few years, that the subject no longer affords to the enlightened and intelligent mind, any matter for debate. God himself has spoken on this subject, in a language that cannot be controverted.

But suppose the point conceded. Grant that this noble, benevolent institution is all that it professes to be. What then? What inference is to be drawn? Why—simply this: Christians have not done their duty with reference to this subject. We do not mean that the Sabbath School cause has not had friends; that a few ardent and devoted followers of Christ have not labored and toiled, "in season and out of season," in endeavoring to promote this good work; that a few self-denying disciples of the lowly Redeemer, have not made the interests of this cause the burden of their daily prayers:—we mean, that the Christian church generally, as individuals, have, as yet, come far, very far, short of feeling on this subject in any degree proportionate to its importance.

Are we convinced of the utility of Sabbath School instruction in stamping, deeply and indelibly, upon the hearts of the young, the sublime and blessed truths of Christianity? Are we convinced, that the word of God is put into the hands of many through the instrumentality of the Sabbath School system, and its sacred salutary truths impressed upon the minds and hearts of those who would otherwise never have been brought under this holy influence! Then why not be consistent? Suppose some fair and honorable worldly scheme were presented to us, by which we could greatly improve our condition in life, and promote the temporal happiness and prosperity of our fellow creatures? As rational, consistent, philanthropic individuals, would we not gladly avail ourselves of this means of effecting results so desirable? Then why not be consistent? If the church is what it professes to be, a company of the children and servants of the Most High, why are not its members found earnestly, zealously, untiringly engaged in a work which has so manifestly met the approval of Heaven, and which is fraught with blessings so rich, so invaluable to the human family?

THE ORPHAN ASYLUM.

An adjourned meeting, with reference to the establishment of this institution, was convened at the Council Chamber in this city, on Wednesday last. John Tilford, Esq. was called to the Chair, and H. I. Bodley was chosen Secretary.

The Committee appointed at a previous meeting to solicit subscriptions in aid of the object, reported that $5,395 had been subscribed.

The Committee appointed at the last meeting to prepare and report a plan of an Orphan Asylum, and rules for its government, made a detailed report, embracing a constitution, regulations, &c. which was adopted.

On motion of Mr. D. A. Sayre, the meeting proceeded to the election of twenty-four managers; whereupon the following ladies were chosen, namely:

Mrs. Wickliffe; Mrs. Sayre; Mrs. Gratz; Mrs. Tilford; Mrs. Erwin; Mrs. Bruen; Mrs. W. Richardson; Mrs. Putnam; Mrs. J. Norton; Mrs. Chipley; Mrs. Graves; Mrs. Dewees; Mrs. Ward; Mrs. L. Stephens; Mrs. J. W. Hunt; Mrs. Peers; Mrs. Leavy; Mrs. Macalester; Mrs. Ross; Mrs. Goehegan; Miss Edmiston; Miss Barry; Miss M. Merrill; Mrs. Short.

Mr. D. A. Sayre moved, that a Committee be appointed to purchase a suitable building for an Asylum. Mr. C. Hunt moved an amendment, making it the duty of the Committee to enquire respecting the houses that could be purchased or rented for the purpose, and the terms on which they could be obtained; with the view of reporting the result of their enquiries to a subsequent meeting, to be called by the Committee.

The motion, as amended, was adopted. The number of the Committee,—to be appointed by the Chairman,—was fixed at five.

List of deaths by Cholera.—A Committee appointed some time since by the City Council, to make out a complete list of the deaths which occurred in the city, by Cholera, during the prevalence of the epidemic, have recently rendered their report. As we published in our paper the deaths at the time they occurred, we think it unnecessary to re-publish the list entire. We give below the total number;—including the different classes, in each ward. The report comprises from the 1st of June to the 1st of August. It should be stated, however, that a small portion of the deaths,—designated by stars in the report,—were by other diseases. The whole number, it will be perceived, is *five hundred and two!* This, in a population of about six thousand, one half of whom were a great part of the time absent from the city, is a fearful mortality.

	Whites	Slaves	Free-Blacks	Total
Ward No. 1	51	26	5	82
" " 2	87	57	3	147
" " 3	60	73	21	154
" " 4	74	28	17	119
	252	184	48	502

Robert Wickliffe, jr. Esq. has become associated with Mr. N. L. Finnel in conducting the editorial department of the "Observer and Reporter," of this city.

For the Western Luminary.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world."

I infer from the above passage of the word of God that all nations *must* either hear, or read what is contained in the Bible, or they cannot be saved. If this is not true, why did Jesus Christ so solemnly charge his disciples to teach *all* nations? Why not confine his Gospel, (or the Bible) to the nation of the Jews alone, if the heathen can be saved without it? Why did Paul, and the other Apostles, preach the Gospel to so many different nations, even at the risk of their lives if they could have been saved without it?

I infer, also, that *this* command is as binding upon *every individual*, as any other command in the Bible. Teaching them,—Who? (all nations) to observe (or perform) all things whatsoever I have commanded. Now it is evident that whatsoever Christ commanded his Apostles to do, we are to observe, or do the same. But says one, the Apostles were all preachers, and I am not, how shall *I* obey this command? Why, my dear friend, you can perform it as easily as you can any other duty. Perhaps you are a mechanic. If I were to come to you, to have some work done in your line; you would tell me, that it should be finished, against a certain day; you would not do it *yourself*, no you have workmen employed to do it *for* you. Just so you and every body else may, and *ought* to *engage* in teaching all nations. There is a Bible Society in the city of Lexington, which was organized, or rather, re-organized, a few weeks ago. If you wish to aid in teaching all nations the knowledge of salvation, unite with us in this society, and let us send them the *Bible*, which is able to make them wise unto salvation. My friend, Christ says, if ye love me keep my commandments. Now you have no *good* grounds to say you love your Saviour, while you neglect to obey his *last* command. You are a member of his Church; what was your motive for joining his Church? Was it not that you might aid her, with all the means in your power, in spreading the knowledge of the Redeemer's kingdom throughout the world? If this was not at least a part of your motive, and if you are still neglecting to perform your duty, you had better be *out* of the Church, than *in* it; because you are none the better by simply having your name enrolled on the *church* book; and I am sure the *church* is none the better of it. Oh remember, that the axe is laid at the root of the tree, and that every tree which bringeth not forth good fruit, is hewn down and cast into the fire. But every tree that beareth fruit, He purgeth it, that it may bring forth more fruit.

For the Western Luminary.

Mr. Coons:—I saw published, some time since, the number of chapters in the Old and New Testament. If I recollect rightly, it was stated there were 920 chapters in the Old Testament, and 260 in the New. This differs from Wilber's Reference Bible, from which I send you an extract, which I think might benefit some of your readers.

Analysis of the Old and New Testament.

Books in the Old Testament, 39; chapters, 929; verses, 23,214; words, 592,439; letters, 2,728,100. Books in the New Testament, 27; chapters, 260; verses, 7,959; words, 181,253; letters, 838,380. The middle chapter, and the least in the Bible, is Psalm 117. The word "*and*" occurs in the Old Testament 35,543 times; the same word in the New Testament occurs 10,684 times. The word "*Jehovah*" occurs 6,855 times. The middle book of the Old Testament is Proverbs; the middle chapter is 29th of Job; the middle verse 2nd Chronicles, 20th chapter 17th verse. The shortest verse is 1st Chronicles, 1st chapter 1st verse. The middle book in the New Testament is 2nd Thessalonians; the middle chapters are Romans 13th and 14th; the middle verse is Acts 17th chapter 17th verse. The least verse is in John 11th chapter 35th verse. The 21st verse 8th chapter of Ezra has all the letters of the alphabet. The 19th chapter of 2nd Kings and 37th of Isaiah are both alike.

Two chapters in the Old Testament and one in the New Testament, read each week-day, with six chapters in the Old Testament and four chapters in the New Testament, read each Sabbath, will give an annual perusal of the Old Testament once and the New Testament twice. S. R.

For the Western Luminary.

[*Written during the prevalence of the Cholera.*]

What but Religion's holy pow'r
Can feeble man uphold,
Amidst life's scenes—amid the hour
Of woe—when in their darkest fold,
The clouds of grief enshroud his sky;
When not a ray of light his eye
Doth meet! When muttering thunders roll,
And shake the deep foundation of his soul!

When death's terrific steps are heard,
Death's wail throughout the land,
When stoutest hearts have quailed and feared,
The grasp of his cold hand;
What but thy arm, O heavenly maid!
Could bring to me supporting aid,
Help me the monster grim to face—
Where duty calls to go, nor shrun his dread embrace.

Of fearless hearts let others boast,
Nor ask thy aid divine,
When on a sea of trouble tost;—
Such stout heart is not mine.
To Thee celestial power, to Thee
I look, in darkest times to free
From care and fear—from sorrow's gloom,
And the dark chambers of my soul with joy illume.

If stern adversity the cup
Of bitterness present,
If such thy will, I'll drink it up,
O God! as from Thee sent.
If darkness gathers round my name,
And rumour trumpet-tongued proclaim
The wide report—if friends forsake,
Yet under Thee, O Lord! safe shelter will I take.
J. A. J.

FOREIGN NEWS.

Portugal.—By an arrival at St Michael's, we learn that a schooner arrived at that place on the 24th of June, in fourteen days from Oporto, having on board a number of soldiers of Don Pedro's army, who had been wounded in an agagement. Don Pedro had received a reinforcement of troops from England and France, and 5,000 troops had embarked in steam vessels at Oporto, whose destination had not been made known. At St. Michaels the most sanguine expectation of the success of the cause of Don Pedro prevailed.

Greece.—A letter to a gentleman in this city, dated Athens, (Greece,) May 7th 1833, says: "A few moments only are afforded me to send you five numbers of the Government Gazette. They are exceedingly interesting. The government thus promulge their laws to the public; and thus develope their views and notions of government. We are delighted with all we have seen of the new government. They are giving the people as much liberty as they are capable of using to advantage."

Peru.—A letter from Valparaiso dated April 15th, says: "A Peruvian vessel arrived in port last evening from Callao, bringing us the intelligence that Gumarra, the President of Peru, had been deposed. As to the particulars, I am not yet informed. All however, was tranquil when the vessel sailed."

West Africa.—*African Expedition.*—A Liverpool paper contains an account of the expedition designed to explore the Niger; derired, as is stated, from two seamen who were in Brass River at the time of its arrival there. This expedition left England in July of last year. It consisted of the brig Columbine, and of the steamboats Quorra and Alburka, the former under the command of Capt. Harris, and the latter of Richard Lander. The expedition arrived in the river Nun about the middle of October, having lost the commander of the Quorra on the passage. It then proceeded to the dominions of King Boy, whose relations with the Landers on their former expedition were not of a strictly amicable character. They were transferred to his custody after having been attacked and plundered by the Kerrie people. The object of this monarch appeared to be simply to obtain as large a ransom as possible; and in order to furnish it, the Landers drew upon the commander of an English vessel then at the mouth of the Niger, who refused to supply it, but took them with him from the coast, leaving King Boy much discontented with the course which affairs had taken. He is said however, by the informants of the Liverpool editor, to have been easily propitiated by the attentions and liberality of the officers of the present expedition, and to have volunteered his company on its progress. The expedition had penetrated as far as the Eboe country. Its progress will be watched with much interest; its results, both in a scientific and commercial point of view, may be quite important.

SUMMARY.

Temperance in Massachusetts.—Mr. Hallock, one of the editors of the New York Journal of Commerce, in a recent letter from Plainfield, Mass. says: "The only person in Plainfield licensed to sell ardent spirits told me that he lost money by the business, for he paid *one dollar* for a license, which was more than the amount of his profits. In short, he sold only in case of wounds and the like, and a license was given to *him* rather than to some other person, because the people knew he would not abuse it. I believe this township may be taken as a pretty fair specimen of the whole State in respect to Temperance, the large towns only excepted."

Professor Ventouillac, of King's College, has translated Watson's Reply to Paine into French.

Tennessee is suffering from drought. Every thing, says the Nashville Banner, is parched; and corn, it is feared is already beyond remedy.

Complaints are made in Upper Canada of a large black worm, which is making fearful ravages with the grass and wheat of the new settlements. It appears to be as voracious as the locusts of Egypt. A single wheat field of fifty acres, has been cut off by this new and destructive animal.

The Rev. Jacob J. Janeway, D. D. has been recently appointed Vice President of Rutgers College, and Professor of Rhetoric, Evidences of Christianity, Political Economy, &c.

Bishop M'Illvaine has arrived at Gambier, Ohio, with his family, and taken up his permanent residence at that place. It is understood, says the Cincinnati Advertiser, that he has succeeded in collecting funds to progress extensively with the buildings deemed necessary for Kenyon College.

The Faculty of the Medical College of the state of South Carolina, have purchased from the proprietors at Charleston, the Theatre. It will be fitted up this Summer, for the reception of their Class during the approaching Winter Course, and its very extensive Area will readily admit of the most commodious arrangement.

Penalty for Detaining Letters.—A verdict was rendered last week against a Postmaster in Waldon county, Me., for withholding a letter addressed to the plaintiff—the latter having instituted a suit therefor in the Supreme Court, and claiming damages for the detention. He recovered $530 for the "omission," by a clerk in the office, to deliver the letter, when called for.

Clough, the murderer of Mrs. Hamilton, was executed according to his sentence on Friday the 26th ult.

Letters from Illinois, of July 7th, say that the quantity of wheat raised in that State the present year is prodigious. It is thought that the entire product will be at least twice what it ever was in Illinois in the most favorable of seasons. The number of acres laid down with wheat last autumn was very great and the crop is coming in well. The Indian corn also is promising, though the weather has not been very favorable. A great quantity of rain had fallen, but there had been no severe storms. There is no fear of a renewal of the Indian disturbances.

Ohio.—It is stated on the authority of a gentleman from Ohio, who has every opportunity of being correctly informed upon the subject, that the emigrants into that state, during the last year, were possessed of money to the amount of between six and eight millions of dollars. A few years more of such emigration, and Ohio will be one of the most wealthy and prosperous States in the Union.—*Phil. Gaz.*

A man is under sentence of death in Alabama, for passing a counterfeit Mexican dollar. There is much newspaper discussion there on the rigour of this and others of their laws.

Rev. Mr. Avery's Expenses.—We are informed that the expenses incurred by the Rev. Mr. Avery, in defending himself at his several trials, amount to about six thousand dollars, and that contributions are taking up in the several Conferences to enable him to meet them.—*Hartford Review.*

Married—on Wednesday evening, the 14th inst. by the Rev. J. G. Simrall, Mr. **David Maguire**, to Miss **Harriet**, daughter of Mr. Moses Randolph, all of this county.

Died—In Nashville, on the 13th inst. **Wm. Gibbs Hunt**, Esq. editor of the *Nashvile Banner*, and formerly a resident of this City.

In South Frankfort, on the 11th inst. Miss **Eliza G. Samuel**, daughter of Mr. L. Samuel. The deceased was an amiable and interesting young lady, an esteemed member of the Baptist church, and a teacher in the Sabbath School.

At the residence of Mr. L. Stephens, in this City, on Sabbath last, **Sarah Eleanor Sanders**, infant daughter of Dr. Bennet Sanders, deceased.

In Flemingsburg, on Sunday the 11th inst., after a protracted illness, the Hon. **William P. Roper**.

At his residence in Mason county, Ky., of a paralytic affection, on the 13th inst., **Gen. Robert Pogue**, an old and useful citizen. Gen. P. was, perhaps, the oldest native of Kentucky, and bore an active part in the different Indian campaigns, and in the last war.

Copper, Tin, and Sheet Iron MANUFACTORY.

Miller & Farrar,
(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Copper Cistern and *Liquor Pumps*, of every description, as well as every kind of pumps and pipes for Steam Engines will be made upon the shortest notice and the most moderate terms.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5–tf

ORPHANS' ASYLUM.

THE Subscribers to the Orphans' Asylum will meet at the Court House this evening, at 5 o'clock P. M. A punctual attendance is particularly requested, as it is expected that the situation of the Asylum will at this meeting be decided upon. Aug. 21, 1833.

THE ASSEMBLY'S
Shorter Catechism,
(With Scripture Proofs,)

MAY be had at A. T. Skillman's Book Store, at 50 cents a dozen, or 6¼ cents per single copy.
Lexington, Aug. 14—tf.

Lexington Classical Academy.

G. W. COONS & J. T. MUDGE

HAVING become associated in conducting this institution, (heretofore under the management of J. D. Dawson and J. T. Mudge,) would respectfully announce to the public, that the institution having undergone an entire reorganization, they are prepared to impart a thorough English and Preparatory Collegiate course of education. J. T. Mudge having been engaged for the last few years in teaching Penmanship, will give special attention to the pupils in that branch.

The Rev. J. F. Coons will regularly visit the school; and should the increase of scholars justify it, will spend a portion of each day in imparting instruction in some of the higher branches.

TERMS PER QUARTER OF TWELVE WEEKS.

Latin and Greek languages, and higher branches of Mathematics, -	$6 00
English Grammar, Geography, Composition, Arithmetic, and the other branches usually taught in a thorough English course, - - - - -	5 00
Reading, Orthography, and Penmanship,	4 00

Special attention will be paid to the moral deportment of the pupils. The discipline will be strict, but mild and affectionate.

The school is taught in the house formerly occupied as a residence by Mr. E. H. Drake, on Main street. The rooms are spacious and convenient, and the large and smaller pupils are taught in separate apartments.
Lexington, Aug. 7, 1833. 4–tf

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. Dudley.
Institutes of Medicine and Clinical Practice, by Dr. Caldwell.
Theory and Practice of Physic, by Dr. Cook.
Obstetrics and Diseases of Women and Children, by Dr. Richardson.
Materia Medica and Medical Botany, by Dr. Short.
Chemistry and Pharmacy, by Dr. Yandell.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
July 31, 1833. 3–3m

John M. Hewett,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
July 31, 1833. 2–tf

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.
June 5, 1833.—43–tf.

From the New-England Magazine.

STANZAS.

BY REBECCA THE JEWESS.

If I had Jubal's chorded shell,
O'er which the first born music roll'd,
In burning tones that lov'd to dwell
Amongst those wires of trembling gold;
If to my soul one note were given
Of that high harp, whose sweeter tone
Caught its majestic strain from heaven,
And glow'd like fire round Israel's throne:
Up to the deep blue starry sky
Then might my soul aspire, and hold
Communion fervent, strong and high,
With bard, and king, and prophet old:
Then might my spirit dare to trace
The path our ancient people trod,
When the gray sires of Jacob's race,
Like faithful servants, walk'd with God.

But Israel's song, alas! is hush'd,
That all her tales of triumph told,
And mute is every voice that gush'd
In music to her harps of gold;
And could my lyre attune its string
To lofty themes they lov'd of yore,
Alas! my lips could only sing
All that we *were* but *are* no more!
Our hearts are still by Jordan's stream,
And there our footsteps fain would be;
But oh! 'tis like the captive's dream
Of home his eyes may never see.
A cloud is on our father's graves,
And darkly spreads o'er Zion's hill,
And there their sons must stand as slaves,
Or roam like houseless wanderers still.

Yet, where the rose of Sharon blooms,
And cedars wave their stately head,
Even now, from out the place of tombs,
Breaks a deep voice that stirs the dead.
Through the wide world's tumultuous roar
Floats, clear and sweet, the solemn word,
"Oh, virgin daughter, faint no more,
Thy tears are seen, thy prayers are heard.
What though, with spirits crush'd and broke,
Thy tribes like desert exiles rove,
Though Judah feels the stranger's yoke,
And Ephraim is a heartless dove;
Yet, yet shall Judah's LION wake,
Yet shall the day of promise come;
Thy sons from iron bondage break,
And God shall lead the wanderers home."

IMPORTANCE OF SUNDAY-SCHOOLS TO THE CHURCH.

This system is rendered especially sacred, not only by its connexion with the day which we are commanded to remember and keep holy, but also by its direct bearing upon man's immortal part and everlasting destiny. He takes a very inadequate view of it who contemplates it merely as affecting the temporal welfare of individuals, and the peace, order, and prosperity of social life. Its great end is the salvation of souls and the glory of God. The office of a Sunday-school teacher has a close affinity with that of the divinely instituted ministry of the gospel. It is a most valuable auxiliary in the great work of reconciling sinners to God and rescuing them from death. When we consider that the Bible is the text book of the Sunday-school; that divine truth is presented in a catechetical form, and contained in almost all the lessons; that its inmates receive ***line upon line, and precept upon precept, here a little and there a little;*** that faith, and love, and prayer are sweetly mingled with all its operations; that all its exercises are "begun, continued and ended in God;" how powerful must be the influence it exerts upon the spiritual interests of all connected with it? The human mind is so constituted as to be more readily affected by love and tenderness than by fear and terror. Sinners are converted, not by the thunders of Sinai, but by the gracious offers of pardon proclaimed from the hill of Zion. The law of the Sunday-school is love. It bears in every part the impress of benevolence; and its every feature is characterized by tenderness and mercy.

How admirably is it adapted to subdue the perversity of the will, soften the ferocity of the passions, and win the affections of the soul? What a successful instrument is it in the conversion of youth to God? And how powerfully does it contribute to fulfil the designs and promote the glory of Him who said, ***suffer little children to come unto me, and forbid them not, for of such is the kingdom of God!***

Its beneficial influence upon the church, however, is no longer a matter of speculation, but is recorded among the sober facts of history. Wherever Sunday-schools have been established upon evangelical principles, they have proved the birth-place of souls born of God, and nurseries for the communion of the faithful. What Christian pastor, in looking round upon his flock, to take a grateful survey of those who hear and obey the voice of the good shepherd, and whom he hopes to meet among the redeemed when the Lord cometh in his glory, does not include in the number many precious youth who are, or have been connected with his Sunday-schools? And when he enters those nurseries of piety to look after the lambs of his fold, how many does he find engaged in the delightful task of communicating to others the same instructions which, in the same place, had formerly proved the means of life and salvation to their own souls? O how animating are the prospects associated with the fact now referred to! Those teachers trained for their employment in the Sunday-school itself, and engaging in it under the impulse of gratitude for benefits there received, will generally manifest a patience, diligence, energy, and perseverance in the work which we may in vain expect from others. With them are connected our best hopes for the permanency and efficiency of the system. It is thus endowed with the power of self-preservation; will furnish for its own wants a succession of teachers, like streams from a perennial fountain, and transmit its unspeakable benefits from generation to generation.

In those seasons of mercy, called revivals of religion, with which God has so signally blessed our age and country, how large a proportion of the converts is taken from those who, in the providence of God, are connected with this department of Christian charity! According to an authentic public statement, it appears that in the year 1831, about 17,000 Sunday-school teachers and scholars were hopefully converted in the United States alone. In those nurseries of piety and virtue upon which the Lord "pours out the healthful spirit of his grace," many youthful servants of Jesus Christ are constantly being trained up for permanent and extensive usefulness in different departments of his vineyard; and not a few are called thence to glorify him by preaching the unsearchable riches of his grace to a dying world.

Go to the schools of the prophets, the theological seminaries, and see them filled with young men who, while receiving or imparting the lessons of a Sunday-school, felt constrained to manifest their love of Jesus by complying with his command, ***Feed my sheep; feed my lambs!*** Go to every charitable institution, to every missionary station under heaven; and you shall find among the faithful labourers at all of them, men and women who devoutly bless God for the benefits derived from this heavenly system. I might say, go to the distant and lowly grave of ***Bacon***, and while you shed your tears over the spot where his relics repose, I would remind you that the sacred and undaunted spirit which prompted him to brave the perils of the ocean, to breathe the air of pestilence, and lay down his life upon the shores of Africa, as a willing sacrifice to the cause of her afflicted children, and the glory of Christ, was, if not imbibed, at least, warmed and invigorated amidst the engagements of a Sunday-school. Or, if you desire a living example, I might point you to ***Morrison***, the apostle of China, who has translated the Bible and prayer book, several of the homilies, and other useful works into the different language of that immense empire, and thus opened the fountains of divine knowledge to its countless population; and remind you that he was once a Sunday-scholar. The time would fail me if I should attempt to recount the names of many others, who are now faithful bishops and pastors of the church in this and other Christian countries, and of others still who are performing their self-denying labours as missionaries of the cross among the victims of superstition, or heathen ignorance, who received most important training for their holy work in the exercises of the Sunday-school. I might direct your attention to almost every seminary of learning, to every association which has been formed for lessening the afflictions and promoting the happiness of mankind, and to every department of benevolent enterprise; and remind you that all are enriched with the fruits and adorned with the grace of this blessed system. All this might be done, but it is unnecessary. The eulogy of this system is written in living characters upon the face of Christendom. Every pious heart bears testimony to its excellence. Every virtuous tongue proclaims its praise. It has gathered its bloodless laurels, and erected the monuments of its glory in every land. It is identified with the cause of the gospel, and the best interests of the world. And while earth continues to be the scene of its beneficent operations, heaven is being filled with the fruits of them.—***Dr. Henshaw.***

MENTAL ACTIVITY,

PROMOTED BY BODILY EXERCISE.

From the Annual Report on Manual Labor in Literary Institutions.

That mental activity is promoted by bodily motion, is a matter of universal consciousness. Who has not felt the current of thought becoming motionless, and its fountain beginning to stagnate, after thinking closely for hours, and preserving the same posture of body? And who upon calling his muscles into active play, has not felt new fountains break out within him, and fresh thought pour over the soul its living waters?

The active habits of Demosthenes, Pericles, Sophocles, Xenophon, Cæsar, and many other eminent ancients, will at once occur to the general reader. Aristotle, Socrates, and Plato, delivered their lectures while walking. Cicero dictated many of his works in the same way. Among the moderns, John Locke, John Wesley, Thomos Scott, Bonaparte, Rousseau, and Gibbon, happily illustrate the principle. One of the biographers of Burns tells us, that his happiest efforts, were made when he was in rapid motion. At such times he seemed instinct with the soul of poetry. The late Mr. Pinckney, of Baltimore, used to arrange his arguments while pacing his room. This is the well known custom of many of the most eminent men now living. The late Dr. Mitchell, of New York, was once asked how he acquired knowledge with such facility.—He replied, "I keep stirring my stumps, sir." He then remarked, that when studying at a European university, he used to procure, if possible, a quarto or folio edition of the various works used for text books, and study while walking his room, and carrying his book before him. The habits of the Peripatetics in this respect were strictly philosophical.

All the powers of the mind are refreshed and renovated by bodily exercise; but perhaps none of them more than the power of suggestion or association—that power which strikes out analogies, and calls up illustrations: that which suggested to Galileo the pendulum principle, from the vibratory motion of a chandelier before him; that which conducted Newton from the fall of an apple to the wheeling of a planet, and unveiled that omnipresent law, which binds alike the mote and the sun.

The *inventive power*, which is a modification of the same principle, is greatly invigorated by that healthful energy of the circulation, which is produced by bodily exercise.

It is a well known fact, that a large proportion of the most important inventions, and the most valuable discoveries in the application of science to practical purposes, have originated with men *remarkable for habits of bodily activity*. In our own country, Franklin, Rittenhouse, Count Rumford, Whitney, the inventor of the cotton gin, Fulton, and Perkins, stand pre-eminent in this department. The active habits and physical energy of the first four and the last are known as far as their names.

Fulton, though inferior to the others in strength of constitution, was in his habits at an equal remove from bodily inactivity. The general fact that has been stated, is not peculiar to this country. Two or three years since, the Editor of an English periodical made the same remark with reference to the inventions and discoveries in Great Britain and on the continent.

It is not contended that bodily exercise creates mind; but it is asserted that exercise is indispensible to summon out the *utmost possibility* of mental effort. The most powerful extemporaneous speakers in every age of the world have with few exceptions been men of active bodily habits. From Demosthenes and Paul, to Peter the Hermit, and Bernard; from John Knox* and Richard Baxter, to Wesley, Whitefield, and Patrick Henry, the record of history bears witness to the general fact.

The same may be said of those in our own age and country, who can rise upon the heaving exigencies of the moment, and at whose bidding instant creations and mighty embodyings of thought and argument, sublime conceptions, glowing analogies, and living imagery, burst as by miracle from the deep of mind in overshadowing forms of Majesty and power.

The general principle which has been stated and illustrated, is forcibly presented in the following extracts from letters recently received.

"My own experience and observation have convinced me, that even moderate, but stated exercise, invigorates the memory, strengthens the power of thought, quickens the perceptive faculty, animates the fancy, purifies the taste, and imparts *fresh activity to the principle of association;* in a word, such a habit creates a greater capacity for mental labor, a more enduring energy, a loftier enthusiasm, a more perfect harmony in the whole system of intellectual powers. The student who neglects such an auxiliary to his mental discipline and progress, is eminently unwise, if we consider only himself; but ungrateful and criminal too, if we regard his obligations to God, his fellow men, his country, and kindred."—*Thos. S. Grimke, Esq. Charleston, S. C.*

"I incline to the opinion that the activity of the mind sympathizes with that of the body, and that thought in all its modifications is most active when the body is in motion. Lord Sheffield tells us, that Mr. Gibbon's usual habit of composition was by pacing across his room; and that referring to one of the finest passages in his history, he told him, with a smile, that *it had cost him a good many turns*"—*Hon. John Quincy Adams, Mass.*

"He that knows any thing as he should do, of the discipline of mind, knows that *when fitted for action*, it will do more in an hour, than it will for days when not fitted. *The exhiliration of exercise is essential to its most successful operation.*"—*Professor Stuart, Andover Theological Seminary.*

"A frequent walk around the room, especially when arranging thought, I have found manifestly useful to me. I arrange the trains of thought which I employ in public speaking generally while walking back and forth in my chamber."—*Rev B. Green, Professor of Sac. Lit. Western Reserve College.*

"I have often been taught by experience that if I set out and walk rapidly, until my whole system is in a glow, I can sit down and study more in two hours, than without it I could have done in six, or even in a whole day.—*Professor Cooke, Med. Depart. Transylvania University.*

"In my own case, while at study in my collegiate course, when labor was unfashionable, my mind could be brought to act *intensely* on a subject only after vigorous exercise. I was then in the daily use of such exercise, for the object above specified."—*Dr. Slack, late President of the Western University.*

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*It is said of the Scotch reformer, that he often walked forty miles a day, with his pack upon his back, besides preaching two sermons.

From the Verse Herald.

FOR A BLANK LEAF IN MY NEW BIBLE.

Message from heaven!
I joy to receive thee—
Word of the Lord,
I will ever believe thee.

Star of Redemption!
I seek for thy ray—
Mandate of Mercy,
Thy words I obey.

Tidings of peace
Thou hast brought from above,
And thy pages unfold
Unlimited love.

Thy story and precept,
Thy promise and song,
Shall live in my heart,
And burn on my tongue.

Companion and guide,
Instructor and friend,
Illumine my pathway
Till error shall end.

Till thy radiance fade
'Mid eternity's blaze,
And thy song shall be lost
In the seraphim's praise.

O! Spirit of Truth!
Eternal! divine!—
I render thee thanks
That this message is thine.

WOMAN IN HER SOCIAL AND DOMESTIC CHARACTER.

Extracts from a late work, with the above title, by Mrs. Sanford.

"Domestic comfort is the chief source of woman's influence, and the greatest debt society owes her; for happiness is almost an element of Virtue, and nothing conduces more to improve the character of men than domestic peace. A woman may make a man's home delightful, and may thus increase his motives for virtuous exertion. She may refine and tranquilize his mind—may turn away his anger, or allay his grief. Her smile may be the happy influence to gladden his heart, and to disperse the cloud that gathers on his brow.—And she will be loved in proportion as she makes those around her happy—as she studies their tastes, and sympathises in their feelings. In social relations, adaptation is therefore the true secret of her influence."

"Where want of congeniality impairs domestic comfort, the fault is generally chargable on the female side; for it is for woman, not for man, to make the sacrifice, especially in indifferent matters. She must, in a certain degree, be plastic herself, if she would mould others."

We are pleased to see that our authoress has given to religion a transcendent importance in the formation of female character. The following remarks on this all-important subject are introduced in the chapter which treats "Of the Importance of Religion to Woman:"

"Religion has been sometimes decried as the passion of weak men, women, and children.—Woman may blush for the association which the ridicule involves, but she has no reason to be ashamed of her propensity. May it ever be her distinction! It is the pearl which adorns as well as enriches.

"To say that she is more religious than the other sex, seems, indeed to imply a reflection on the latter; yet, if the fact be true, it is no more than might be expected. The position and habits of woman are comparatively favorable to piety. She needs solace and occupation, and religion affords her both. Without it her character is sadly defective; even in the eyes of ordinary persons. A woman may as well be without heart as without religion; and few men, however irreligious themselves, but would shrink from impiety in her. It involves a coldness and hardness of character offensive both to taste and feeling. Even when infidelity was more in vogue than it is at present, when it had almost monopolized talent, and identified itself with enlightened sentiment, the few women who volunteered under its banner, were treated with the contempt they deserved. The female Quixote broke her lance in vindicating the 'Rights of Women,' and no one sympathised in her defeat.

"The mere suspicion of irreligion lowers a woman in general esteem. It implies almost a reflection on her character, for morality cannot be secure without religion. A woman must hold no converse with the enemies of either.—She knows that the romance, which invests impiety with the charm of sentiment, must not lie upon her table; nor must she be supposed to be acquainted with the poem which decks out vice with the witchery of song.

"Religion is indeed a woman's panoply, and no one who wishes her happiness would divest her of it; no one who appreciates her virtues would weaken their best security.

"There is nothing so adapted as religion to her wants. Woman has many trials, and she therefore peculiarly needs support; and religion is her asylum, not only in heavy afflictions but in petty disquietudes. These, as they are more frequent, are perhaps almost as harrassing; at least they equally need a sedative influence, and religion is the anodyne."

IMPERISHABILITY OF THOUGHT.

The following case, which we extract from the Journal of Humanity, is, in respect to its application, similar to the celebrated case of the Rev. William Tennant, of New England; with this difference: Mr. Tennant learned his Latin and Greek, and forgot it, as well as English, even the alphabet, by means of a spell of sickness. Subsequently the knowledge he had lost in this respect was suddenly restored to him. Dr. Benjamin Rush cites this case of Mr. Tennant to prove that the memory never absolutely loses any idea or fact of which it was once possessed. It may lie dormant, and require some exciting cause, when it will reproduce what is commonly said to be forgotten, or lost to the memory. There is a strong probability that the reasoning of the following article is correct. And if so, how carefully ought we to guard the very thoughts of our hearts, and see that they are such as that the memory of them will be pleasant to us?—*Chr. Adv.*

The following case occurred in a Catholic town in Germany, a year or two before my arrival at Gottingen, and had not then ceased to be a frequent subject of conversation. A young woman of four or five and twenty, who could neither read nor write, was seized with a nervous fever; during which, according to the asseverations of all the priests and monks of the neighborhood, she became *possessed*, and as it appeared, by a very learned devil. She continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. This possession was rendered more probable, by the known fact that she was or had been a heretic. The case had attracted the particular attention of a young physician, and, by his statement, many physiologists visited the town, and cross-examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences coherent and intelligible each for itself, but with little or no connexion with each other. Of the Hebrew, a small portion only could be traced to the bible; the remainder seemed to be in the rabbinical dialect. All trick or conspiracy was out of the question. Not only had the young woman ever been a harmless, simple creature, but she was evidently laboring under a nervous fever. In the town in which she had been a resident for many years, as a servant in different families, no solution presented itself. The young physician, however, determined to trace her past life, step by step, for the patient her self was incapable of returning a rational answer. He at length succeeded in discovering the place where her parents had lived; travelled thither, found *them* dead, but an uncle surviving, and from him learned, that the patient had been charitably taken by an old Protestant pastor, at nine years old, and had remained with him some years, even till the old man's death. Of this pastor the uncle knew nothing, but that he was a very good man. With great difficulty, and after much search, our young medical philosopher discovered a niece of the pastor's, who lived with him as his housekeeper, and had inherited his effects. She remembered the girl, related that her venerable uncle had been too indulgent, and could not bear to hear the girl scolded; that she was willing to have kept her, but that after her patron's death, the girl herself refused to stay. Anxious inquiries were then, of course, made concerning the pastor's habits, and the solution of the phenomenon was soon obtained. For it appeared, that it had been the old man's custom for years, to walk up and down a passage of his house, into which the kitchen door opened, and to read to himself, with a loud voice, out of his favorite books. A considerable number of these were still in the niece's possession. She added, that he was a very learned man and a great Hebraist. Among the books were found a collection of rabbinical writings, together with several of the Greek and Latin fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman's bed side, that no doubt could remain in any rational mind concerning the true origin of the impression made on her nervous system.

This authenticated case furnishes both proof and instance, that relics of sensation may exist, for an indefinite time, in a latent state, in the very same order in which they were originally impressed: and, as we cannot rationally suppose the feverish state of the brain to act in any other way than as a stimulus, this fact (and it would not be difficult to adduce several of the same kind) contributes to make it even probable, that all thoughts are, in themselves, imperishable; and that, if the intelligent faculty should be rendered more comprehensive, it would require only a different and apportioned organization, *the body celestial* instead of *the body terrestrial*, to bring before every human soul the collective experience of its past existence. And this, perchance, is the dread book of judgment, in whose mysterious hieroglyphics every idle word is recorded!—Yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single thought should be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the free will, our only absolute *self*, is co-extensive and co-present.

Biographia Literaria.

CURE BY CONFIDENCE.

The following anecdote, which was lately communicated to me by Mr. Coleridge, will not only illustrate a trait of character, but furnish a salutary lesson to the credulous patron of empirics. As soon as the powers of nitrous oxide were discovered, Dr. Beddos at once concluded that it must be a specific for paralysis. A patient was selected for the trial, and the management of it was entrusted to Davy. Previous to the administration of the gas, he inserted a small pocket thermometer under the tongue of the patient, as he was accustomed to do so on all occasions, to ascertain the degree of animal temperature with a view to future comparison. The paraletic man, wholly ignorant of the nature of the process to which he was to submit, but deeply impressed, from the representation of Dr. Beddos, with the certainty of its success, no sooner felt the thermometer between his teeth, than he concluded that the talisman was in full operation; and, in a burst of enthusiasm, declared that he already experienced the effect of its benign influence throughout his whole body; the opportunity was too good to be lost—Davy cast an intelligent glance at Mr. Coleridge, and desired the patient to renew his visit on the following day, when the same ceremony was again performed, and repeated every succeeding day for a fortnight, the patient gradually improving during the period, when he was dismissed as cured, no other application having been used than that of the thermometer. Dr. Beddos, from whom the circumstance of the case had been intentionally concealed, saw in the restoration of the patient, the confirmation of his opinion, and the fulfilment of his most ardent hope—nitrous oxide was a specific remedy for paralysis! It was criminal to retard the general promulgation of so important a discovery; it were cruel to delay the communication of the fact until the publication of another volume of his "*Contributions;*" the periodical magazines were too slow in their rate of travelling—a flying pamphlet would be more expeditious, paragraphs in newspapers; circulars to the hospitals; such were the reflections and plans which successfully agitated the physician's mind, when his eyes were opened to the unwelcome truth by Davy's confessing the delusion that had been practised."—*Paris' Life of Davy.*

THE ROMAN CATHOLIC RELIGION.—The Roman Catholic Religion, to be known fully, must be seen where its tendencies are completely developed. In Protestant countries, that mother of abominations, that mistress of witchcraft, is on her good behaviour; but in other places she throws off the mask, and unblushingly proffers the cup of her incantations. There under the tonsure the sneer of incredulity is often detected; the very countenances of men who walk with their tapers and their relics in a vain show, seemed to say what one of their forefathers is reputed to have avowed—this fable of ours has turned to a good account. Where the Roman Catholic faith is daring and without disguise, it is that a just sense of our obligations to those great men our Reformers is to be acquired. Into what depths would not our own island have been sunk, but for the writings and translations of the Scriptures, the preaching, the prayers, the lives and deaths of those men of God.—*Rev. T. Thomason.*

ADAM'S RESIDENCE.—The place appointed for Adam's residence was a garden; not an ivory house, or a palace overlaid with gold, but a garden furnished and adorned by nature, not by art. What little reason have men to be proud of stately and magnificent dwellings, when it it was the happiness of man in innocency, that he needed none! As clothes came in with sin, so did houses. The heaven was the roof of Adam's house; and never was any roof so curiously ceiled and painted: the earth was his floor; and never was any floor so richly inlaid: the shadow of the trees was his retirement, under them was his dining rooms, his lodging rooms, and never were any rooms so finely hung as these; Solomon's, in all their glory, were not arrayed like them. The better we can accommodate ourselves to plain things, and the less we indulge ourselves with those artificial delights, which have been invented to gratify men's pride and luxury, the nearer we approach to a state of innocency. Nature is content with little, and that which is most natural. Grace with less:—but lust with nothing.—*M. Henry.*

ADAM NOT IDLE IN PARADISE.—God appointed him business and employment: he put him there, not like Leviathan into the waters, to play therein, but to dress the garden, and keep it. Paradise itself was not a place of exemption from work;—none of us were sent into this world to be idle. He that made us these souls and bodies, has given us something to work *with*, and he that gave us this earth for our habitation, has made us something to work *on*. It either a high extraction or a great estate, or a large dominion, or perfect innocency, or a genius for pure contemplation, or a small family could have given a man a writ of ease, Adam had not been set to work; but he that gave us being has given us business, to serve him and our generation, and to work out our salvation: if we do not mind our business we are unworthy of our being and maintenance. Secular employments will very well consist with a state of innocency, and a life of communion with God. The sons and heirs of heaven, while they are here in this world, have something to do about this earth, which must have its share of their time and thoughts; and if they do it with an eye to God, they are as truly serving him in it, as when on their knees.—*Ib.*

MEMORY.—Let any one who has arrived at that middle age of existence, when the delusive anticipations of youth have ceased to beguile, and when to look back is as easy as to look forward, be asked from what source he derives the purest and sweetest enjoyment, his answer will be from *memory*. The pleasures of his school-boy days, he will tell you, often rise in shadowy semblance to his mental view; associations then formed and never to be forgotten, seem to be renewed, and 'the orchard, the meadow, and deep tangled wild wood,' are again trod by busy feet, and vocal with the jocund laugh of innocent childhood.

SENSIBILITY.—Sensibility of mind, and fineness of feelings, are always the attendants of true genuis. These, when joined to a sound judgment, naturally give a greater tendency to virtue than to vice; for they are naturally charmed with beauty and disgusted with every kind of deformity. Virtue, therefore, which is amiable even in the eyes of her enemies, must have additional charms for those whose susceptibility of beauty is more delicate and refined; and vice, which is naturally loathsome, must appear uncommonly odious to those who are uncommonly shocked at real turpitude.

THE PURSUIT OF VIRTUE.—There is one pursuit in life, which it is in the power of all to follow, and to attain. It is subjected to no disappointment, for every contest will prove a victory: and this is the pursuit of virtue. Sincerely to aspire after virtue, is to gain her; and zealously to labor after her wages, is to receive them. Those that seek her early will find her before it is too late; her reward is also with her, and she will come quickly; for the breast of a good man is a little heaven on earth, where the deity sits enthroned with unrivalled influence.

BIGOTRY.—She has no head and cannot think; she has no heart and can not feel. When she moves, it is amid ruins; her prayers are curses; her communion is death; her decalogue is written in the blood of her victims, and if she stoops for a moment from her infernal flight, it is only to pause upon some kindred rocks, to whet her vulture fangs for keener repine, and replume her wing for more sanguinary desolation.

A SIGN.—The number of barrels of whiskey transported on the Miami canal, amounted, in 1832, to 40,425, in 1833, to 22,461, a difference of 17,961 barrels, while the number of barrels of flour transported, was more than 700 more than in the preceding year.—*N. Y. Obs.*

COMMISSION
And Forwarding House,
NEW-ORLEANS, LA.
GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner*, for the purpose of transacting a
General Agency, Commission and Forwarding Business,
in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited
New-Orleans, July, 1833—50-2m.

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.
WILLIAMS & WILSON
HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of
Cloths, Cassimeres & Vestings,
Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of
Ready-Made Vests & Pantaloons.
and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.
☞*Latest Fashions just received.*
N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

NEW GOODS FOR 1833.
JAMES G. M'KINNEY & CO.
ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.
Lexington, April 24, 1833—42-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.
THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.
Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.
Lexington, April 9th, 1833.—40-tf.

NEW AUCTION
And Commission Store.
THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL
RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of
STEEL & TOD.
N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.
S. & T.
Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD
JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.
Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf